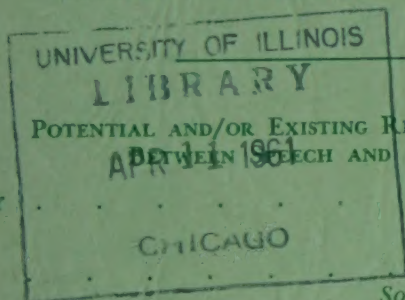


Central States

SPEECH JOURNAL

INTERDISCIPLINARY STUDIES OF COMMUNICATION

Editorial . . . FRANKLIN H. KNOWER



PSYCHOLOGY	<i>O. Hobart Mowrer</i> <i>University of Illinois</i>
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IT'S MORE FUN TO KNOW	BOOKS	REFLECTIONS FROM THE RETIRED
CHIAROSCURO: CSSA		STATE ASSOCIATION NEWS
LETTERS TO THE EDITOR	AMENDMENTS	NOMINATING REPORT

VOLUME XII
SPRING 1961
NUMBER 3

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INTERDISCIPLINARY STUDIES of COMMUNICATION

An Editorial

The six papers in this issue of the *Central States Speech Journal* are good representative examples of current interdisciplinary interest in Speech and Communication. It is heartening to realize that professors in so many disciplines are aware of the wide academic concerns of a department of speech. The Editor of the *Journal* should be commended for bringing this characteristic of speech education to readers both within and outside the discipline who may not understand communication as a field of study.

The program of scholarship and education in a department of speech is fortunately somewhat unorthodox. This is true because speech as a form of communication behavior is both disciplinary and interdisciplinary in character. Some other departments dealing with forms of communication also see their work as conforming to this pattern and some do not. We think it is fortunate that the speech scholar looks upon his work as both disciplinary and interdisciplinary because we believe it provides a more sound and productive philosophy than does a philosophy restricting efforts excessively to departmentalism.

The understanding of speech as a discipline begins with the realization that speech is a very complex form of communication behavior. It moves to a consideration of the focal points of study in which it seeks to direct the scholar. We should also consider in what matters it makes a contribution to the world of learning. Speech as a discipline seeks mastery of a body of fact and theory about communication which is both classical in origin and subject to continuous addition and revision. The writing of over ten thousand theses by graduate students in the last thirty-five years suggests something of the extent of current developments. Speech as a discipline in theatre, in the interpretation of literature, and to some extent in other areas conditions aesthetic experience. The study of speech as a form of human and social behavior is humanistic in its discipline. The substantial amount of scholarship and research on the behavioral and physical aspects of speech contributes to the discipline of the scientific experience. The inherently active on-going nature of speech behavior demands that the discipline in speech be more than a verbal one. This condition has produced a valuable marriage in speech of liberalizing studies and technologies. Speech is similar in this respect to such fields as medicine and engineering.

Perhaps the most significant aspect of the discipline of modern speech education is its function as an integrator of available knowledge about communication. The articles in this issue of the *Journal* illustrate the value of such integration for the understanding of speech. The modern explosion in the world of communication has produced hundreds of publications in many disciplines which are devoted to the subject. This material must be read, analyzed, and evaluated for its significance to our work. That which is new and useful must be assimilated into our theory and practice. This too is creative and disciplinary. While scholars in other communication disciplines also may attempt this task for their own field there is no assurance that their findings will be the most significant ones for speech. Since speech is a first and primary basis of communication, the task of formulating basic principles of communication has a central place in our study. The success of this effort may be evaluated by the extent to which these principles gain recognition among specialists in the various forms and types of communication activity.

The integrative function of the discipline of speech is also the foundation of the idea that speech and probably other forms of communication are interdisciplinary fields of study. The prime characteristic of a field of study in contrast to a discipline is that a field of study may encompass the concerns of scholars in many disciplines. The scholar in a cognate field however is under no compulsion to consider a broad or complete model of communication in his activity. He may think that a fresh start frees him from the biases of long established knowledge of the field. By using a new terminology limited to his discipline he may lay claim to the discovering of new principles already well known in other language and areas. As a practitioner of what is not essentially a communication discipline his interests may quickly pass from the communication element to other elements of his subject. Thus we see that such contributions as he may make to the field of communication may be presumptive, transitory, fractionated, and incomplete.

The speech scholar welcomes real contributions to the study of speech by studies in cognate fields. He has learned however that he must have in a well organized department of speech men who have been disciplined in the major cognate fields which may contribute to his subject. We cannot presume to hunt without a license in other disciplines. The continuing stability and growth of our own field, however, will depend upon the extent to which we are also disciplined in speech.

Some confusion about communication arises from another source, that is the world in which we live. The academic world is wisely a secluded place, but unfortunately sometimes too secluded, even department from department. The world about us is more mobile, more social, moves at a faster pace, and is more creative that the world in which most of our academic institutions were formulated. Our problems in this world seem less amenable to the traditional solutions of our fathers than were their problems. The explosion of our interests in communication appears as much as anything the product of our exploding and contracting world. Our schools must face the fact that as they were wisely formulated to meet the educational needs of our forefathers they must be reformulated to meet the needs of our day. The importance of revisions in the way we think about communication seems apparent to many scholars and educational administrators. Too many are content to leave their thinking about this vital form of human behavior conditioned to the traditions of the past. Let us resolve to do all we can to guide the forces about us to the maintenance and development of a safe and productive future.

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Relations Between Speech and Psychology: Accomplishment and Aspiration*

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At first blush it is a trifle odd that, in the first half of this century, Speech and Psychology departments should have developed separately. There is, surely, no facet of the Speech field that is not in some sense psychological. But when one considers how *nonpsychological* academic psychology has itself been, it is in no way remarkable that Speech has flourished as a separate discipline. The strictures which Behaviorism forced upon us in defining the nature and scope of psychology were such as to leave great areas of human experience and practical concern quite untouched—which meant that these areas, if they were not to be neglected altogether, had to develop outside of what has been formally identified as psychology.

But even though, during the second half of this century, Speech and Psychology departments continue to be autonomous—as they may very well wish to do for administrative reasons, it seems most unlikely that there will be the same conceptual hiatus which has existed for the past several decades. Already psychologists have manifested a new and vigorous interest,

on many fronts, in the symbolic processes; and the interaction in respect to research and theory construction in the two fields is extensive and constantly growing.

In the past twenty years, my own work, as a psychologist, has been heavily influenced by problems in the borderland between Speech and Psychology. And the story I wish to tell is one that has many parallels in the work of other persons in my field.

During the late 1930's, while still connected with the Institute of Human Relations at Yale University, I once heard John Dollard remark that academic psychology, as behavioral science, was not going to make much further progress until it came to grips with language and the symbolic processes in general. So convinced was I that Dollard's judgment was sound that soon after I left Yale, in 1940, to go another Eastern university I decided to try to forge at least one link between animal and human behavior by investigating the principles according to which certain species of birds learn to utter word-like sounds.

Almost immediately it was clear that neither of the two major Behavioristic conceptions of learning—notably that of I. P. Pavlov and of E. L. Thorndike—was adequate in this situation. Manifestly,

* Read, by invitation, at the 1960 Conference of The Central States Speech Association (Chicago) as part of a symposium on "The Ideal Speech Department in the Second Half of the Twentieth Century."

the acquisition of word-like responses by birds is not a matter of simply shifting such a response from one stimulus to another, as is characteristic of so-called conditioning, for the reason that there is no unconditioned stimulus for these responses in the first place. And it is also apparent that these responses are not acquired on a Thorndikian trial-and-error basis. Despite the fact that in recent years, B. F. Skinner (1958) has been able to do quite remarkable things in the way of animal training by what he calls behavior shaping (i.e., the technique of rewarding successively closer approximations to the desired behavior), I challenge anyone to teach a myna bird to say "How are you today?" by this method. Yet the learning of such a response is manifestly possible and does occur.

Something known as imitation is obviously involved here. And I soon discovered that the best way to make this method of training work is to *say* the word or phrase which one wishes the bird to learn and then cause something to happen which pleases the bird. For example, you say "Hello" and then give the bird a morsel of preferred food; hello, food; hello, food; etc. And presently it comes about that if you are a little slow in making the noise which seems to "produce" the food, the bird will *make it for you*, as a means of speeding things up a bit. In other words, if the trainer repeatedly makes "Hello" a sign that food will be forthcoming and does not make this sign at some point when the bird is ready for more food, the bird will take matters into his own hands and make this sign or signal himself.

Here we are not, of course, concerned with the question of standard, accepted meanings. If a bird

learns to say "Hello" under the circumstances described, the noise rather clearly means, when the trainer utters it, "Food is coming." And when the bird makes this sound it means, "Bring on the food," or "I'm ready for more."

In the vernacular of the learning laboratory, what happens in a situation of this kind is that the sound "Hello", as uttered by the trainer, takes on secondary-reinforcement capacity. In other words, it becomes a *good* sound which the bird is glad to hear the trainer make and is likewise rewarded, secondarily or autistically, by hearing himself make. Like promises in general, this one is immediately rewarding and will be reproduced by the bird itself if it has the necessary neural equipment. (I say *neural* equipment, incidentally, for if birds have what it takes neurologically, they manage to "talk" despite severe disadvantages in the matter of vocal and oral equipment.)

Here I shall make no attempt to elaborate this conception of language learning, since I assume it is already familiar to many of you and is to others perhaps of no special interest. What I do wish to emphasize, rather, is that, quite unexpectedly, this study of the process whereby one organism becomes able to reproduce a stimulus which is at first presented by another organism has pointed the way to a *powerful new conception of habit formation in general*. We no longer believe that habits are mere conditioned reflexes, in the classical Pavlovian sense, or that they are just S-R neural bonds which have been selectively strengthened by reward. Now we suspect that a habit is learned in exactly the same way as is imitative behavior, except that in habit the pattern of stimulation which the organism learns

to like and to reproduce is initially supplied by the organism's *own behavior* rather than by another organism. In other words, in habit an organism is *imitating itself*, which is to say that as a result of a given action having been repeatedly rewarded, the sensory consequences of or feedback from this action take on secondary reinforcing properties, i.e., becomes "promising," so that when the organism wants something it makes the response which produces the stimulation which has the greatest "sign value" in this connection.

Stated in this abbreviated and somewhat abstract manner, this new conception of habit will not, I fear, be very intelligible to anyone who is not already familiar with it. But it has already been described in a preliminary way (Mowrer, 1950, Chapter 24; 1952; 1958); and it has been given more systematic treatment in two recent publications (Mowrer, 1960a; 1960b). Incidentally, I should say that the work of Lee (1950), Fairbanks (1955), Black (1951), and others on delayed auditory feedback powerfully supports this new theory of habit and has been influential in its development.

This conception of habit formation has particularly interesting implications for the understanding of *skill* and ties in directly with work which has been done in the Speech field. For a long time there has been a group of speech therapists who maintain that speech remediation is a matter of *discrimination learning*. These students of the problem hold, for example, that a lisping child who says "glath" rather than "glass" does so, not (ordinarily) because of any lack of motor capacity, but because he does not *hear* these two sounds as different; and those holding this view set about improving speech performance by

what may be called *ear training*. The child who clearly hears "glass" and "glath" as different sounds will presumably not say "glath" in a situation in which "glass" is appropriate. This conception of skill has many important applications and is thoroughly congruent with the general conception of habit which has been delineated (Mowrer, 1958; also 1960a, Chapter 12.)

After the autistic conception of the mechanism whereby word learning occurs was well articulated and after it was clear that this is but a special case of a principle which provides a powerful new conception of habit formation in general, my own interests moved on to the question, What is a sentence or proposition, psychologically speaking? The indications, as I have shown elsewhere (Mowrer, 1954; 1960a), are that the sentence is pre-eminently a conditioning device, whereby a part of the meaning of the predicate of a sentence is shifted to the subject thereof. While defensible as a first approximation, this statement immediately calls for qualification. It is not, we discover, that the meaning of the predicate word is conditioned directly to the subject of the sentence; instead, the meaning of the predicate is conditioned to the *meaning* of the subject of the sentence. The meaning of the subject of the sentence can thus *mediate* the transfer of the meaning of the subject of the sentence from the subject of the sentence to the referent thereof. This phenomenon, known as *semantic generalization*, must be accounted for by a sound theory of the sentence; and the hypothesis just described does so quite satisfactorily (C. E. Osgood, 1953.)

Again, I realize that I have not described this mechanism in suf-

ficient detail to make it fully intelligible; but I refer to it here as another illustration of the conceptual rapprochement that is today occurring between Psychology and Speech.

Now, having shown a number of ways in which the fields of Psychology and Speech are coming together, at least at the level of formal theory, I must also point to a difficulty—whose resolution will, I believe, still further relate these two fields. I have already described the view that a habit is not an S—R bond or connection but is instead a matter of secondary reinforcement or hope that has been conditioned to the sensory feedback from a response which has previously been followed by reward. And here I may say that parallel to this conception of habit or response facilitation is the view that response inhibition occurs when a response occurs and produces a characteristic pattern of sensory feedback which is followed, not by reward, but by punishment, so that instead of hope, it is fear that is now conditioned to these stimuli, which means that when the response in question starts to recur, it will be inhibited rather than enhanced.

Now this conception of response facilitation and response inhibition works nicely once a response is in progress and producing its distinctive pattern of sensory feedback. But it leaves quite unanswered the question of how a particular response, rather than any one of thousands of other possible responses, is selected and initiated. For a primitive form of reflexology such as Pavlov's, or a bond theory such as Thorndike advocated, this problem does not arise: when a given stimulus is presented, a given response follows automatically, per theory at least, because the

neural connection between this stimulus and this response is stronger than the connection between this stimulus and any other response. There are, however, many other ways in which this conception of habit is extremely unsatisfactory, ways in which the new feedback conception of habit is much more satisfactory. But we are now faced with this troublesome problem of *response selection and initiation*—or, in the simplest terms, the problem of how the individual *finds* the response which is appropriate in any given situation. At once, many of you will think of certain forms of aphasia, wherein a subject can utter a given word readily enough if someone else "finds" it for him in the sense of first pronouncing it but who cannot make the proper association if, for example, he is merely shown the object for which the word stands.

At the Interdisciplinary Seminar on Aphasia which was held in Boston in the summer of 1958, the view was expressed that clinical studies of abnormal language behavior provides a "foundation for broad conceptions of human symbolic processes" (Os-good, 1958, P. 3). And I am certainly inclined to agree that if we can discover how it is that we find or fail to find the right word as needed, we will be well on our way to knowing how responses in general are selected and executed.

Already inquiry, in both the speech and psychological fields, has moved far enough to suggest that the answer to this problem lies in the long-neglected phenomenon of *imagery*. Learning, we now suspect, normally has both an affective and a "cognitive" aspect. The former we have already alluded to in connection with the conditioning of the emotions of hope or fear to stimuli character-

istically produced by a given response. But this is not all that is learned. There are, besides, memories, cognitions, images, knowledge. And it now appears that although particular responses do not become bonded to specific stimuli, it may well be that images and memories *do* operate in this way. In other words, it is entirely possible that the association of ideas obeys connectionistic and associationistic principles, whereas behavioral acts themselves do not, and that an image or memory, once it recurs, then sets the goal or (in cybernetics jargon) the reference level toward which behavior then moves (Mowrer, 1960b. Chapters 5 and 7; also Straus, 1959).

In the notion of Dr. Hildred Schuell (1957) that the rehabilitation of certain types of aphasics calls for a "re-auditorization," i.e., the establishment of new auditory

imagery and Bluemel's (1935) suggestion that in aphasia "the image recoils from the stream of consciousness," we seem to have clear intimations of a parallel line of thinking on the part of certain workers in the field of Speech.

* * * *

I realize, of course, that the types of problems to which I have here alluded are still somewhat below the level of complexity at which many persons in the field of speech operate, e.g., in the area of debate and dramatics; but what I have said at least suggests a growing articulation of the highest levels of contemporary behavior theory with at least the lowest, simplest levels of the Speech field. In the second half of this century, I expect this articulation to become closer and more secure. This, I believe, will be an advantage to Speech as well as Psychology.

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The Philosophical Significance of Speech

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The purpose of this essay is to answer the question: What is the metaphysical significance of speech? We cannot begin the attempt to answer that question until we have explained in what sense we are using the words "metaphysics" and "speech". So this definition of terms is our first responsibility.

The distinctive field of inquiry for philosophy is to seek out and to understand those forms of experience which must be present in order to have any human experience whatsoever. For example, philosophy does not seek knowledge in physics or chemistry or psychology, nor the knowledge had by the garage man or the mother or the friend. Rather it seeks to know those common characteristics which all these instances of knowledge must have in order properly to be called knowledge. This branch of philosophy is called theory of knowledge or epistemology. Since people often assume, mistakenly, that certain kinds of experience are instances of knowledge when they are not, this undertaking of philosophy, to make the distinction clear between what is knowledge and what is not knowledge, is very important.

But theory of knowledge is only

one branch of philosophy. Another branch is called theory of value or axiology. Here again it is the most general characteristics which philosophy seeks. It does not try to distinguish good boys from bad boys or good apples from bad nor any other limited form of good and bad; but it seeks to know those most general features distinguishing good and bad in all the diverse forms of this experience. In other words, it seeks to answer the question: What are values?

There are still other branches of philosophy such as ethics and logic. But let us go on immediately to metaphysics.

Some consider metaphysics a form of speculation about what never can be immediately experienced but is supposed to underlie and make possible our human experience. This is not the kind of metaphysics which concerns us here, and it is not the kind most generally practiced by philosophers today. In contrast to speculative metaphysics, there is empirical metaphysics. Empirical metaphysics seeks to analyze our experience in such a way as to expose something going on at the bottom level of experience which creates and sustains all other forms

of experience. This is the kind of metaphysics here under consideration. This something going on at the bottom level we shall call basic creativity, because it creates and sustains the human level of existence. It underlies everything that can ever be experienced at the level distinctively human. It creates the rationality of the human mind and all the values distinctively human. We give it the name of "basic creativity" to distinguish it from all other kinds of creativity found in human experience.

We can now reword our original question thus: How is speech related to this basic creativity which creates and sustains the human level of existence?

This statement is still obscure until we distinguish that form of speech which has this metaphysical significance; even as we distinguished that form of metaphysics having this relation to speech.

The kind of speech having metaphysical significance is communication between individuals which does two things: (1) communicates the viewpoint of each to the other when this view is the unique possession of the communicating individual or group; (2) integrates into the perspective of each, the new viewpoint he gets from the other. This integration of the view of the other into my own perspective may be either positive or negative, either affirming or denying its validity. But regardless of whether the integration is positive or negative, it increases my understanding of the situation. Most important, it increases my understanding of the persons with whom I deal; and in human life nothing is more important than to understand the views of other people.

This kind of communication should be distinguished from many other kinds going on in

human life. To make this distinction clear, we shall give the name of "creative interchange" to the kind of communication just described. In contrast to creative interchange, we have speech used by one party to dominate and control the other without reciprocal understanding or consideration of the viewpoint of one another. In extreme cases, this is called "brainwashing"; one party becomes the brain-washed puppet of the other. In other cases, we have deceptive communication. Then again there is that kind of communication which imposes a pattern of behavior to which all members of the group conform without any interest in the individual views of the participant persons. Another kind of communication to be distinguished from creative interchange is chit chat and other kinds of entertainment which divert and entertain but do not communicate a new viewpoint to widen the perspective of each.

Perhaps there are many other uses of speech beyond the ones mentioned that should be distinguished from creative interchange; but those listed may be sufficient to show that creative interchange is speech in only one of its many uses. Since we shall be considering speech in this one form only, we can again reword our question: How is the basic metaphysical creativity in human experience related to creative interchange which is one form of speech?

Before going farther, let us point out the most important difference between written and spoken language. Written language depends pre-eminently upon the verbal context to give meaning to the words. The verbal context includes all the other sentences, paragraphs, chapters, and books written upon the subject. Speech depends not only on the verbal con-

text but also, and in the most effective instances of speech chiefly, upon the existential situation. The existential situation includes the total expressiveness of the bodily presence and personality of the speaker; it also includes the total responsiveness of the bodily presence and personality of the listener. Most important of all, it includes the social-historical situation. By "social-historical" situation, we mean the events leading up to the present, together with the actual conditions of existence at the time. These preceding events and these existing conditions determine the meaning of the spoken communication much more comprehensively than does the verbal context. This is the distinctive feature of speech in contrast to writing.

This distinctive feature of speech makes it far more effective than writing in communicating values. The total expressiveness of the bodily presence of the speaker, the total responsiveness of the bodily presence of the listener, the events leading up to the present moment, and the actual conditions of the existing situation, fatefully determining the lives of speaker and listener. Also the situation demands choice between alternative courses of action which can never be recalled. All this creates the sense of good and evil, right and wrong, hope and despair, triumph and failure, and all that innumerable host of values which human minds can learn to appreciate as good and distinguish as evil.

This is the distinctive function and high vocation of speech: to expand indefinitely the range and depth of what can be appreciated as good and distinguished as evil. The word "depth" refers to those values that underlie and sustain a great number of other values.

The values of greatest depth are those that basically determine the character of the personalities with whom we deal. Therefore the most important function of speech is to create in participants an evaluative understanding of the basic values which determine the character and personality of our associates. When speech communicates from one to the other these basic values, and each integrates into his own personality what he thus gets from others, we have the experience determining human destiny more effectively than anything else. Especially is this true of children in their relation to parents and other intimate associates. This kind of interchange is the progressive creation of human personality beginning with early infancy.

Contrary to what seems to be the view of many, the communication of values is more creative of the human levels of existence than is the communication of knowledge, technology, rules and regulations, and patterns of behavior. The communication of values is most important, because all else depends upon it. If the communication of knowledge does not carry with it a sense of the value pertaining to that knowledge, the knowledge will be brushed aside and ignored by the one to whom it is communicated, because for him it is not worth the endeavor to understand it. The same is true of communication of all other matters. Not only will the communication be resisted as not worth attention if it is value-free; the way the knowledge, technology, rules and patterns will be used, all depends on what is appreciated as good and distinguished as evil. Knowledge will not be sought if no value is attached to it, neither will it be used. Nothing else distinctively human will be sought nor develop-

ed nor used unless values are involved.

All this points to a conclusion. Since the communication of values is the basic creativity upon which all else depends at the human level of existence, and since speech communicates values more effectively than written language, speech is more profoundly involved in basic creativity than is written communication.

We are now prepared to state the answer to our question. The question is this: How is speech in the form of creative interchange related to the creativity which creates the human level of existence and, when required conditions are present, creates it progressively by expanding the range of what men can know, can control, can appreciate as good and distinguish as evil, and can understand about self and other selves?

The answer here proposed to this question is: Speech in the form of creative interchange is identical with the basic creativity which creates and sustains the human level of existence. The two are one and the same thing. The basic creativity out of which the human level of existence arises may seem to be different from the creative interchange of speech. But this seeming difference is due to looking at the same thing from two different standpoints. The creativity occurs "inside" the individual, creating his human personality progressively. The creative interchange occurs between individuals. But when the interchange communicates basic values, these values are integrated into the personality of the one to whom they are communicated, and this internal integration going on "inside" the individual is precisely the creativity which produces the human level of existence.

We have repeatedly referred to the "human level of existence". A

further examination of this level of existence is required to defend our answer to the question about the metaphysical significance of speech.

The human being can be distinguished from every other kind of animal by four essential characteristics. First of all, man is a language using animal. That means that he is a biological organism functioning with signs which convey meanings relatively independent of the local situation. Since these meanings are not bound to the local situation, their range of comprehension can be expanded indefinitely. This results in expanding indefinitely the range of what man can know, can control, can appreciate as good and distinguish as evil, and can understand about himself and other selves. But this expansion can occur only as each individual is able to get the viewpoint of the other and add it to his own. Even the scientist in original research gets almost everything he knows from other scientists. His own original contribution is microscopic compared to the total system of scientific knowledge built up by innumerable scientists through the ages. Furthermore, when some marked advance is made in scientific knowledge, such as Einstein's theory of relativity, the new theory does not arise out of observations made on the natural world. The new theory is an integration of many other theories which the original thinker, in this case Einstein, learned from other scientists. Certainly the theory had to be tested for its truth by observations, but this testing was routine work. The creative work was creating the new theory; and this came about by creative interchange with other scientists.

The second distinctive characteristic of the human level of ex-

istence is a sexuality of such sort that it holds in close communion the two parents and the children, long enough and intimately enough for the children to acquire the art of speech in the form of creative interchange and thus be able to become sustaining participants in the prevailing culture. When this kind of interchange between parents and children does not occur long enough and intimately enough for the child to engage in creative interchange with associates, psychological studies indicate that he becomes neurotic or psychotic or criminal or otherwise deranged and unfit to live cooperatively and sustainly with other human beings. He becomes unfit for the human level of existence when this human level is distinguished by capacity to expand indefinitely the range of meanings by forming community with others, learning from them, and communicating to them in a way to produce in the individual an attitude called by the psychologists "basic trust".

The third distinctive characteristic of the human level of existence is culture. Culture is a community of individuals sharing values more or less common to all members. These shared values are not only a body of shared knowledge, shared techniques, and methods of control, and a shared sense of good and evil by way of standards held more or less in common. Perhaps the most important feature of a culture is the sharing of basic values whereby individuals have a sense of likeness to one another and a feeling of belonging together. All this, we have seen, is created by speech beginning with infancy when speech assumes the form of creative interchange.

The fourth characteristic distinguishing the human level of existence is history. Every individual

is created by history and in some slight measure helps to create it. By "history" is meant the accumulation and transmission of the resources for living through a sequence of generations. History is the transmission of the consequences of past human events to the present in such a way that these consequences transmitted to the present from the past make us what we are in great part. The most important part of this heritage of history, progressively created through many thousands of years from the first beginning of *homo sapiens*, is human speech itself. But speech is created by creative interchange, not only with its first beginning in the infant, but also with its first beginning in the animal that became human. Furthermore the accumulations of the past can be transmitted from one generation to the next only by way of creative interchange. Therefore, since history is precisely the transmission of the consequences of past human events to the present by way of a sequence of generations, history in this sense is created by creative interchange. History is not merely the past; history is the past only in the sense that the consequences of past events reaches us today and makes us what we are. But this can occur only by way of creative interchange. Therefore creative interchange creates history when history is understood to be this transmission of consequences issuing from past events.

This understanding of the human level of existence shows that man is created by speech when speech assumes the form of creative interchange. The biological organism distinguishing the human animal is biologically reproduced. But this biological organism does not take on the features most distinctively human until it acquires the four essential charac-

teristics just described, namely, (1) capacity to expand indefinitely the range of the meanings conveyed by the signs used, (2) intimate and prolonged association of parents and children so that the children can acquire the art of creative interchange, (3) culture, and (4) history. But all this is created by speech.

This brings us the answer to the question with which we started: What is the metaphysical signifi-

cance of speech? When we understand "metaphysics" to refer to what is going on in human experience at that basic level which creates and sustains everything distinctively human; and when we understand speech in one of its many forms to be the communication of basic values from one individual to another; then we see that speech in this form is identical with that basic creativity which is metaphysical.

Speech and History

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Although oral persuasion—conversation and oratory—and the written recitation of lore from the past are ancient arts, “Speech” and “History” are relatively new “subjects” in the gardens of Academe. Not until the last quarter of the Nineteenth Century did History evolve out of the cocoon of *belles lettres*, and only in the Twentieth Century did Speech emerge from literature (or “Elocution”) as a separate compartment of study. In the Middle Ages both were safely incorporated in Rhetoric—which belonged in the “lower” division of the Seven Liberal Arts. Their common origin, and their nearly simultaneous development, have given the study of speech and history many similar characteristics. However much unbrage the professors of each may take at the thought, both speech and history are synthetic “disciplines” without a discrete body of content. There are, moreover, basic concepts which guide the historian, and some methodological apparatus of the historian which have pertinence in speech-history as well as in other areas of historical investigation.

Fundamentally, the study of history rests on the philosophical concept that there is a causal relationship between events in a

time sequence. The historian’s basic task is the discovery of the causal factors between events rather than the reporting of the events themselves. Fortunately, or unfortunately, the historian is limited in his search for causal relationships by his materials: he can only deal with those events which have left documentary remains. Out of the literary remains, by the processes he calls ‘historical criticism,’ he attempts to construct the probable chain-of-causation which connected events in the human past. In other words, the historian is bound by the documents, at the same time that he attempts to look *through* the document at the event which produced it.

It is here, in the search for the truth that lays behind the document, that the techniques of speech, and of rhetorical criticism, come to the aid of the historian. And here, as well, the techniques of historical criticism can assist the student of public address. As the student of documents learns soon, both the written document and the spoken word are used as often to deceive as to inform, to conceal rather than to reveal.

In recent years, students of speech have been turning more and more to history, and have been making historical examinations of oral communications of

the past. Professors of speech and their graduate students have been writing biographies of orators, studying historical speech-situations, and attempting to evaluate the impact of public address on public affairs. In the process they have, of necessity, depended on historical documents, and have been forced to use the critical techniques of documentary criticism. The speeches which men have delivered are themselves events, but only the words which were spoken have survived. The words are cold and colorless symbols grouped together on paper—a "document" which may be read but never heard. Even when, thanks to modern technology, the voice can be reproduced on a record or the movements and the sound can be projected on a screen, we have but a refined and improved version of the "document" which still can only approximate the truth. Neither film nor sound-track can capture the emotional rapport between speaker and audience, or adequately convey the total impact of the entire speech-situation. For most of the speeches of the past we have only the traditional documentary remains—the written words which describe or attempt to repeat the words that were uttered.

Here, the student of speech and the student of history are one and the same, and the questions to be asked are many and complex. First of all, the student must ask whether the speech, allegedly given, was ever a speech at all. Many things, of course, are cast in the form of speeches which were not public addresses. Presidential messages from Jefferson through Taft, although cast in the form of oral communications, were "sent" rather than "delivered"—unless the "reading" of the president's message might, by some stretch of the im-

agination, be deemed a "speech." In that case, however, the student inquiring into the "speech-situation" would have to decide whether the speech in question was an oratorical effort on the part of the reading clerk or of the non-vocal president! In England, the King's—or Queen's—Speech from the Throne is actually delivered by the monarch, but here the monarch functions only as a reading clerk delivering an address prepared by the unseen prime minister. Then, of course, there is that section of the *Congressional Record* denominated "Extension of Remarks" which is composed of items which are neither extensions nor remarks.

Aside from the question whether the speech was ever a speech, there is the question whether the item, alleged to have been spoken, was spoken in the manner in which it was alleged. Did the speaker follow his prepared manuscript? Did he *ad lib*? Did the Congressman change his remarks, deleting and adding, before they appeared in the *Record*? Did Abraham Lincoln, at Gettysburg, use the phrase "under God"—"that this nation, under God, shall have a new birth of freedom"—or did he add it later to the copy—or copies—which went into print? Did Patrick Henry, rebuked for mentioning Brutus and Cromwell in connection with George III—which could have been a plain excitation to assassination—apologize to the House of Burgesses, as a French observer reported, or did he triumphantly, defiantly, shout "George III may profit from their example?" Or were the words, in fact, shouted defiantly? They might have been mumbled in a hang-dog manner?

Examples of this kind of problem are innumerable. There is the problem of finding out exactly what Lincoln—or, for that matter, Douglas—said in the Lincoln-Douglas

Debates? The *Chicago Tribune* was printing Lincoln's speeches, and when Lincoln came to publish them he used the *Tribune's* version—but what the *Tribune* printed and what the listeners heard might have been quite different. In the *Tribune*, in the *Illinois State Journal*, and in the Republican press generally Lincoln won the Lincoln-Douglas debates. But when the votes were counted in that fall of 1858, Douglas won the election.

Obviously, the documents which survive do not contain a completely accurate repetition of either the words which were uttered or the impact which they had on the audiences. The partisan reports failed to take account of other things than words. What, for example, was the effect of Lincoln's high-pitched voice, his nasal twang, his pronunciation of "jist" and "immediately?" These are things that the Republican reporters did not mention—and the student of the debates would be warranted in discounting the opinions of the Democrats who were "covering" the meetings. Running through any evaluation of any speech-situation is the question whether the words that were spoken, the manner of their delivery, or even the emotions which they seemed to arouse at the moment, affected action, and did they affect the action in the direction which the speaker desired?

Yet, even if one were to arrive at an accurate text, and be able to demonstrate that the speech, as recorded in the documents, was actually delivered, one would face other considerations. One of them, which probably ought not to be mentioned at all, is the problem of the accuracy of the content of the speech. Oral communication, broadly considered, is a conventional way of conveying informa-

tion, but the formal speech—be it a sermon, a political address, or the remarks of the Chairman of the Board—is designed to influence the behavior of the listeners. A letter—another type of historical document—may be primarily designed to inform. (Even a love-letter purports to convey information concerning the emotional attitude of the writer.) An essay may, indeed, be only designed to display the linguistic or mental virtuosity of the writer. Like any communication, these are intended to influence action, yet a speech is primarily concerned with inducing a preconceived response. Clearly its purpose is not to transmit objective information. It seeks, by one means or another, to persuade. No one would take Patrick Henry's Liberty or Death speech as a literal description of the condition of the American colonies. There were no chains, and no one was literally threatening to carry Henry and his audience off to slavery. So too, in Lincoln's House Divided speech, the dire threat that this nation would or could become all slave, was hardly an objective evaluation of the situation.

On the other hand, if one cannot expect accurate, objective information from a public address, or even from private speech, much can be learned from the speech-documents themselves. They throw, for example, an unconscious but revealing light on the culture of both the speaker and his auditors. As E. E. Dale has pointed out, the cowboy who told the preacher, after a simply stated and powerful sermon, "well, parson, you shore put the fodder down where the calves could reach it," was no city-slicker, and both the cowman and the clergyman belonged in the yeoman tradition in America. There was information there about both calf-feeding and sermonizing.

If he had told the minister that he had a "full head of steam," his idiom would have indicated a different environment, and perhaps a different period of history. The man who defined speech as "a mile a minute" dated from the days of the Model-T, and not from the age when taking a curve at sixty-per was a commonplace on the superhighways.

There is, for example, that great American orator, James G. Blaine, the darling of his time, whose every contemporary description used the terms "magnetic" or "metallic"—descriptions which might never have been concocted in the days before the dawn of electrical energy or the beginnings of the great steel industry. Or, to take an example from Blaine, himself—from his classic denunciation of pink-bearded Roscoe Conklin, who had spoken scornfully of him:

"The contempt of that large-minded gentleman is so wilting, his haughty disdain, his gradiloquent swell, his majestic, over-powering turkey-gobbler strut has been so crushing to myself and to members of the house, that I know it was an act of the greatest temerity for me to venture upon a controversy with him."

Now, added the "metallic" orator, Conklin had been called the successor of Henry Winter Davis—"and the gentleman took it seriously, and has given his strut an added pomposity."

"The resemblance is great—Hyperion to a Satyr, Thersites to Hercules, mud to marble, a signed cat to a Bengal tiger, a whining puppy to a roaring lion. Shade of the mighty Davis, forgive the almost profanation of that jocose satire."

In those few and well-chosen remarks, James G. Blaine revealed much about himself. He did not, of course, convey a very accurate impression of Henry Winter Davis—who was hardly either a Hyperion, a Hercules, a man of marble, a Bengal Tiger, or even a roaring lion. He did, undoubtedly con-

vey an impression of what he, and many another, thought of the Gentleman from New York. And it is clear that Blaine was addressing an audience which could be presumed to possess a more-than-average knowledge of the classics, and in an age when members of the United States Congress could understand a classical allusion.

Perhaps this merely illustrates that speech criticism—rhetorical analysis—is an essential tool of the historian, and that without a knowledge of the nature of speech, of the techniques of persuasion, the uses and abuses of propaganda, the historian would misuse and misinterpret the speech-documents with which he deals.

There is, however, one area in which the historian's techniques and information can guard the student of public address against error. The consideration of the circumstances under which a speech was delivered involves more than an understanding of the nature of the audience, its familiarity with the idiom of the yeoman or the artisan tradition, or even its place in the historical development of man's culture. The total setting of the speech—the speech-situation in its broadest aspects—needs investigation and careful evaluation. Even if one is sure that the speech was given, and that the text, as embodied in the documents, is accurate, and even when one knows the cultural background of the audience, its emotional state, its reactions and responses to the words of the speaker, there remains the question of the reason for the speech. Sometimes, it is true, the reason for a public address rests upon the psychology of the speaker: some orators suffer from a conditioned reflex of the vocal chords which responds automatically to the stimulus of an audience. This, probably, was the

affliction under which Andrew Johnson labored. In February 1866 a crowd of his supporters assembled to pass resolutions endorsing his veto of a Civil Rights Bill which a radical congress had enacted. The crowd proceeded to the White House to read the resolutions to the president. The times were tense, and Johnson's advisors carefully warned him that this was neither the time nor the place for a major policy address. The president agreed. He would, he told his friends, only step out on the porch to thank his loyal supporters. He would not make a speech. But once Johnson was before a cheering audience, all the old urges, the old compulsions which had obsessed him since his days in a tailor shop in Greenville, Tennessee, seemed to take over. He responded automatically to the situation. He started only to thank his friends—and before he knew it he was back on the Tennessee hustings, denouncing his opponents, calling members of congress traitors, and revelling in the applause which his abusive remarks evoked. Andrew Johnson's vocal cords started twitching at the sight of an audience.

There are, of course, many other reasons for delivering a public address—more than the presence of an audience, more even than the inspiration of a "message" which is pleading for expression. Sometimes a public address may be delivered at a particular time and on a particular occasion in order to divert attention from something else. There is, for example, Lincoln's Gettysburg Address—a great piece of literature which has been called the greatest speech ever uttered in the English tongue. Lincoln scholars and literary experts have engaged in textual criticism of the various versions of the address to determine the exact words which

Lincoln uttered, but have neglected to analyse the total situation to determine why Abraham Lincoln, busy with the duties of a war-torn nation, should have journeyed to this battlefield to dedicate a cemetery on that particular 19th of November.

The reasons, of course, were hidden—concealed in the politics of the Civil War. Throughout the war, Lincoln had been in the process of forcing the governors of the Northern states to cooperate with the national government in raising men and money for the conflict. In the beginning, filled with patriotic fervor, the governors of the Northern states had demanded war against the South. They had complained that the war was not pushed with sufficient vigor. But there had come a time when the casualty lists mounted, and the federal government was pressing the war with more vigor than the state governors could muster. Moreover, the people, constituents of the governors, were growing weary with the war, depressed by the casualty lists, and were showing a reluctance to volunteer for the army. As these sentiments grew, the governors subtly changed their roles. No longer did they assume the leadership in pressing a burdensome conflict. Instead, they began to quarrel with the federal government over its demands, and struck the pose to their constituents that they were the "Soldiers' Friends." After the battle of Gettysburg, the governors—dramatizing themselves as Friends of the Soldiers—planned to devote a portion of the Gettysburg battlefield as a cemetery. They planned, too, a program which would emphasize the position of the states—which would even stress state rights—and contribute to restoring the governors to the confidence of their constituents. They planned to have a speaker who would extoll

the governors. Abraham Lincoln received only a routine invitation to the ceremonies, and, to the surprise of the invitation committee, he accepted.

But the story had other elements. Throughout the war, in the border states, and eventually even in the states of the north, the federal troops had been assuring victory for the Republicans at the polls. Troops moved into the polling places on election day, and supervised the casting and the counting of ballots. Citizens opposed to the government were arrested on the eve of elections. In Kentucky, candidates for office were forced to resign, in Maryland members of the legislature were arrested and held away from a session of the assembly, in Missouri federal troops had installed a governor and had supervised elections from which Democrats were excluded. And, in that same November of 1863, in an Ohio election, troops had come home to vote against the Democratic candidate for governor, whom a military commander had arrested earlier in the campaign. Finally, on the 19th of November, 1863, there was a special election in Delaware to fill a vacancy caused by the death of a Democratic congressman. Delaware had always been Democratic, but there were reasons why this year the Democrats should not be allowed to win. On November 18, as Lincoln's train left Washington for Gettysburg, other trains left, from Washington and other places,

carrying troops to Dover and Wilmington. On the 19th, the soldiers were at the polls, discouraging Democrats from voting. That afternoon, scarce a hundred miles away, Abraham Lincoln rose to speak. The words that he spoke were not entirely the reason for his appearance. In part, at least, his presence in Gettysburg diverted attention from the circumstances of the election in Delaware. His words need to be understood in the total complex of the "speech-situation."

The example serves but to illustrate that the student of public address, like the student of any aspect of the human past, needs to be alert to the total situation in which an event occurred. The historian whether of speech-history or of political or economic history is concerned with ferreting out the causal relationships between events in a time sequence. No small part of his arsenal of technical criticism is rhetorical criticism which may enable him to assess the reason, the circumstances, and the consequences of the words which men have uttered.

By careful study, the historian can evaluate the impact of speech and speakers upon the course of human history. And sometimes, albeit only in part, he can catch a fleeting glimpse of the past, recapture the thrill of listeners to great moments in oratory, and be moved, persuaded, by the ancient tones which come echoing—even in the paper-clad words of the documents—down the halls of time.

The Ideal Speech Department in the Second Half of the Twentieth Century

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When I first began to think about my subject, I was reminded of a sentence from the elder Pitt which Bonamy Dobrée used as a starting point in his discussion of "The New Way of Writing." The sentence runs like this:

My Lords, this ruinous and ignominious situation, where we cannot act with success nor suffer with honor, calls upon us to remonstrate in the strongest and loudest language of truth, to rescue the ears of majesty from the delusions that surround it.

Dobrée was suggesting that Pitt's voice is not of or for our day. And I am sure that we all would agree that his rhythms are somewhat too heavy and certainly too rigidly patterned for our ears, which are accustomed to the niceness of broadcasters' English or to the sub-dialect of our highest national officials, who seem to be as little acquainted with the English of the educated classes as they are with the Latin that gave Pitt the structure for his sentence. We still, of course, admire styles like Pitt's, and some literary folk will praise its Wardour Street derivative, the style of Winston Churchill. But I do not suppose that many of us respond to such a style except when our guard is down, as it certainly was after Dunkirk.

Pitt was speaking what I suppose might be called the Parliamentary dialect of his class. It was, apparently, a very necessary part of the role of governor; even quite late in the nineteenth century a rich commoner wrote the Conservative Chief Whip, in effect, that he would contribute to the Party funds to buy a baronetcy that he could not earn through service in Parliament because, he said, "I feel I am unfitted for Parliamentary life, as I have not the power of expressing myself either concisely or with fluency . . ." Pitt must have been more fortunate; he had been taught the professional, gubernatorial dialect of his class; he had learned not only the rules and maneuvers but also the manners and, as it were, the prose forms of governing.

Probably I need not pursue this line any further, for in any case I am not trying to prove that Pitt's Parliamentary dialect is a sort of Mandarin English; though it is worth noting the easy phrasing of the comment that legend has him making to the Duke of Devonshire at the beginning of his great ministry in 1757: "My Lord," he said, "I am sure that I can save this country and that nobody else can."

I turn, then, from the Parliamentary style to a problem that

is suggested to me when I consider the experience, training and education, to say nothing of the motivations, that produced the users of that style. They were, as we know, a governing oligarchy—a connection of great families, a network of self-perpetuating power: a son, an uncle, a cousin, and a great-great-grand-nephew of Pitt were all Prime Ministers. From this select group of families within the landed class were drawn not only the controllers of Governments but all the higher functionaries of the commercial and governmental bureaucracies. Thomas Pitt, the grandfather of William Pitt, may have begun the fortunes of his family as an interloper, an unauthorized trader against the monopoly of the East India Company, but before that he had been the son of the Rector of Blandford in Dorsetshire; and he soon became “the great President” of Fort St. George in Madras, in that India which his grandson was to win for England, a lucky replacement, it might be said, for the America that was lost to England by his granddaughter’s husband, George Grenville. Eventually, Thomas Pitt confirmed his membership in the oligarchy by purchasing the most famous of rotten boroughs, Old Sarum in Wiltshire. His great grandson, incidentally, came to Parliament first as Member for Appleby in Westmoreland, one of the boroughs in the possession of the Lowthers, whose landagent the father of William Wordsworth once was.

But though it is vastly fascinating, the cousinage of Great Britain is not my topic. And what I want to consider is the difference between us and those other teachers who taught or tutored the governors of England. We are all humanists together, I suppose, in the sense that our common subject is the study of those literary

and rhetorical classics on which the type-image of the governor is formed. But how different their total situation from ours. They worked with a closed population; ours is distressingly and distractingly open. Their object may be described (perhaps somewhat loosely) as the preparation of the children of the governing class to succeed their fathers in the decision-making apparatus by which the Landed Interest governed itself and England. Some of us (at the so-called elite colleges) may have an interesting opportunity like theirs; but most of us, surely are better described as enculturating the other of Disraeli’s Two Nations. They had to teach the formulas which governed the relations between the great families; we must transmit the values which unite the classes into a body politic.

And so our jobs are vastly different. They trained their students to communicate with that rather limited public of relatives, school and college classmates, and remoter connections that made up the management of Parliament. And we? With whom are most of our students going to communicate? It would be an optimist, I think, who would suppose that very many of them will do much speaking before either large or select groups of persons charged with making decisions on matters of public or private policy. And as a teacher of Freshman Composition, which is a communication course, I have to say that I think departments of speech have gone somewhat farther than we in recognizing this fact. We composition teachers are still using the five-hundred word theme, which is surely as formal and artificial as any exercise in public address — even, if I may say so, a college debate. If the composition teacher still gets along with this ancient exercise — which was known to the schoolboys of classic

Greece and Rome — it must be because he presupposes (or imagines) that most of his students will one day be required to communicate their opinions and decisions to a general, public and perhaps rather Aristotelian audience, probably by means of an essay. I choose *essay* advisedly, as a means of emphasizing the composition teacher's interest in the literary, and even the more formal of the literary types; many composition teachers object to anthologies of mere magazine articles.

His is distinctly the literary tradition. And as I understand it, speech courses originated, in the first place, because of his failure to recognize the simpler more practical forms of communication. Speech departments, I gather, have become increasingly absorbed in trying to understand the realities of the way people do communicate with each other. There is, I am sure, much of both profit and interest in this analysis of what I might call face-to-face communication, such as goes on in interviews, conferences, committee meetings, and so forth. And perhaps "the ideal speech department of the second half of the twentieth century" will continue to direct a good deal of energy toward helping students to understand what it is they do in ordinary but somewhat formal communication situations. As far as that goes, the ideal English Department too might do something along these lines.

But now I want to look at this job as a way that is sometimes forgotten by both English and Speech departments. We must, I think, remember that we do our job not just by analyzing the psychological factors in the communication situation but also by giving our students ample opportunity to practice, under direction and criticism, the larger and more complicated structures of the Standard English

dialect. By these structures I mean on the one hand something so simple as the sentence structures of formal English and on the other hand something so complex as the disposition and management of ideas in connected discourse. We have this job because college students do not and, in the nature of things, cannot know how to manipulate language in an adult sort of way.

I have two reasons for saying this: one is sociological and the other is, I guess, psychological. In the first place, many college students nowadays come from families for whom reading is not important. And furthermore, neither in school nor at home have they had much need or opportunity to discuss ideas in any but the most rudimentary way. As I said earlier, one of our jobs is enculturating our students in the ways of the clerky classes, which is to say we have to teach them the grammar and patterns of speech and writing that are used by people of a certain rank in society.

But even beyond our cross-cultural conflicts, there is still the age of our students. A college student from any social class is young and inexperienced in the ways of language as well as in other ways. This is a fact that is often forgotten by my colleagues, who seem to suppose that Dr. Johnson always talked and wrote that way, or that all their problems would be solved if they could only teach classes composed entirely of boys from St. Marks and Groton. But alas, probably even Dr. Johnson could talk simply and easily: as Dobrée says, we all remember "how he let slip the remark about *The Rehearsal* not having wit enough to keep it sweet, and then, recoiling in horror from so natural an expression, hurriedly amended the phrase to 'has not vitality enough to preserve it from corruption.'" And fortun-

ately, even boys from St. Marks and Groton, though they may never commit a comma fault, still do, all the same, have trouble controlling their sentences when they run to more than twenty-five or so words, or their paragraphs when they run to more than a hundred words.

This becomes understandable, I think, whenever we let ourselves look at all that is involved in learning to manage the tools of communication. It is essential for us as teachers to realize that the individual has to learn not one but several languages. As a child learning to talk, his dialect may be fairly idiosyncratic, understandable in its entirety only by his closest family perhaps. Then gradually, because of various public expectations, for example those of his family and playmates, he begins to normalize at least the grammar and pronunciation of his baby dialect. But even so the new dialect may still be conspicuous for familial or local forms, and probably over the long run it will not show many examples of what we call sentences. Later, in school, the individual begins to learn another dialect — the one used among people of some education in the ordinary affairs of living, such as talking to friends or writing personal letters. In high school he has further practice with this dialect, and perhaps some effort will be made to introduce the forms of the literary dialect and the one in which public affairs are carried on. But, owing to the peculiar characteristics and ideals of the American secondary school, most practice with language is likely to be with the less formal levels of Standard English. What the individual picks up or is taught may be a pretentious or old-fashioned version of the literary dialect.

Thus the young person who enters college must at least still

learn the language in which ideas and opinions are communicated, and he may also have to be relieved of certain false or tawdry notions about "style". I think we may also expect the college student to learn something about language as such, and specifically about the relations between the written and the spoken languages of English. For example, a student ought to understand the various devices — whether stylistic, grammatical, or only typographical — whereby we try — most often rather clumsily and with no great success — to put into the written language the emphasis and toning which in the spoken language we get by pitch, phrasing, gesture, and facial expression.

This situation, it seems to me, creates both an obligation and an opportunity for the ideal speech department in the second half of the twentieth century. I suspect students will profit if in the elementary speech courses some time is given to the kind of semi-literary values in language and style that I have alluded to. Communication goes on between people, and students need to know, as I have said above, a good deal about interpersonal relations. But they also need to have their taste for good English developed, and here, I suspect, English and Speech departments can cooperate quite effectively — perhaps more so than in the past. I do not mean by joint courses in communication, but by real cooperation which would involve planning based on the fact that we have common objectives and common needs, though of course we may do different things at different times.

I do not see why we may not both be interested in such matters as the wall between thought, concept and reality, or the density of content, or the other notions that have been developed for under-

standing the communication process. Perhaps English teachers might even use some of the Speech teacher's analytical terms. After all we should not want to deserve Socrates' charge against the other Sophists, who, he thought, could not or would not conceptualize their practice.

In the same way, I do not see why English and Speech teachers may not both be interested in such other matters as, for example, the great eighteenth century values of economy, clarity, and decency. I know that it is as hard to teach taste as it is to dispute it; but why may we not try to cultivate what Hazlitt called the inner ear that hears the sound and rhythms of prose? May we not try to show the reasons to reject all that flat, abstract, and windily wordy sort of writing and speaking which is characteristic of today's common style, and to prefer the vigor, raciness, and concreteness of the great central tradition of English writing and speaking?

For example, here is Arthur Krock being judicious, impartial and either Delphic or Burkian; I never know whether it is the oracle or the politician that is the basis of his self-image:-

The overwhelming vote by which the Senate today referred the House equal rights bill of 1960 to its Judiciary Committee, with instructions to report it in five days, brings near to consummation new Federal protections of Negro rights to voting equality with all other citizens.

The belated justice of this action made it inevitable from the hour the legislation was laid before Congress. And this quality also makes it inevitable that, if Senate closure becomes necessary to extend the protection to state and local elections, closure will be in-

voked.

Then here is James Reston in one of his clear, brisk, and sensible moments:

The "other America" was back in news today; not "the affluent society" we hear so much about, but the indigent society that once dominated the front pages.

In a country with the unbelievable annual personal income of \$393,000,000,000 (as of February), there are still 32,200,000 people living on less than \$50 a week for a family of four.

Included in these thirty-two million, are one-fifth of the nation's children, and 8,000,000 over 65.

This raises again the insistent question of the Presidential campaign: What are the role and scope of the Federal Government in maintaining the public welfare? How should the resources of the nation be used? Should the President grapple with the problem, or pass by on the other side?

If I were asked, I might have to say that I preferred the firm, distinct rhythms and cadences, or the hard, common diction that Defoe or Swift, Hazlitt or Cobbett might have used in similar circumstances. But the point I want to make is that the two men — Reston and Krock — have distinct tones to their prose; you can hear their voices. It is this personal, individual tone that I think we may both of us, Speech teachers and English teachers alike, try to call to the attention of our students. May we not, I am saying, remember to observe our manner and manners, as well as our matter and method? For if it is true that communications are a means of getting things done, it is also true that the tools

of communication, whether speeches or articles, may have qualities and values besides their practical accomplishments. These, I think, it is our common obligation to en-

courage or preserve. For even a committee member may speak well or ill; I should think it up to us to see that he prefers to do the former, or to try to do so.

New Horizons in Philosophy

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The most arresting and most distinctive feature of philosophy in the English-speaking world to-day is concentration on linguistic and logical analysis. While dialectical materialism is the official philosophy of the Soviet bloc, and Western Europe continues to be strongly affected by existentialism Britain and the United States are primarily the homes of what is called analytic or linguistic philosophy. Analytic philosophers are neither sponsored nor controlled by any government or political party, and they do not appeal to the Bohemian or the beatnik. They invite both Marxist and existentialist scorn because they spurn the pretentiousness and murk of much traditional philosophy. For good reasons analytic philosophy has never become the favorite subject of the bistro or the *espresso* café, and it needs no proof of its seriousness. It respects the values of the reasonable man rather than those of the irrational man, though it fully recognizes the existence of irrationality.

Analytic philosophy begins with an awareness of the fact that philosophy is not a rival of science and that it cannot provide us with another way of studying the world with which the scientist deals. When in the nineteenth century natural science grew so highly specialized, it became evident that nobody could encompass the whole of knowledge. And so the

drift of philosophy was away from encyclopedism, away from thinking that the philosopher was a superscientist, a universal genius, a know-it-all.

Not only did it become evident that universal knowledge was humanly impossible, but it was seen how grotesque it was to think that one could construct a system in which all our knowledge could be derived from a few philosophical principles, as the geometrical theorems of Euclid are deduced from his axioms. It was this mistake which resulted in the illusion that philosophers could dominate all knowledge through the command of a few pivotal truths. This may be called the metaphysical illusion, the product of a vast inflation of the powers and prospects of metaphysics, one of the oldest and most mysterious branches of philosophy.

According to tradition, metaphysics is the most fundamental of all disciplines. The first part of the word "metaphysics" is derived from the Greek *meta*, meaning "beyond," so that the subject was conceived as that which went beyond the problems of physics. Physicists, some metaphysicians said, deal with material things, biologists with living things, mathematicians with numbers, points and lines. But the metaphysician cuts a much wider swath: indeed he takes the whole cloth as his province, for he studies being *as such*. Not any particular being or

limited class of beings, but just plain being, since the traditional metaphysician is the spectator of all time and eternity.

It took philosophers a long time to realize that the number of interesting things that one can say about all things in one fell swoop is very limited. When you lump together such different items as kings, cabbages, bits of sealing wax, numbers, thoughts and electrons in order to say what they all have in common, you are likely to discover that what they have in common is the fact that they exist. You lapse into emptiness through the effort to become supremely general.

Having reached this dour conclusion about the most central of philosophical disciplines, some philosophers asked themselves just what was left for them to do. If all of existence could be parceled out to different scientists who worked so effectively by specializing, and if the philosopher was unable to supply any significant first principles which could neatly order the tangled forest of modern science and information, what was the philosopher's function in the intellectual world? Once philosophy was everything. Now it threatened to become nothing.

Fortunately the story of philosophy did not end here. There were some who did not desert the battered, beleaguered ship. They knew that there were nonmetaphysical questions of large import which had always been asked by philosophers and which had to be asked more relentlessly than ever in an age of scientific specialization. One of these questions—short, but powerful—was “What do you mean?” The patron saint of philosophy, Socrates, had spent most of his time asking it, often to the discomfort of those with whom he conversed in Plato's *Dia-*

logues and to the immense delight of centuries of readers who watched Socrates puncture humbug and ironically examine ideas which could not stand the test of honest logical criticism. The question “What do you mean?” could be directed even at scientists. It was the tiny candle which had flickered since antiquity, which had never gone out even in philosophy's darkest days. It was used to light a philosophical bonfire by a generation of thinkers at the turn of the century—Ernst Mach, the Austrian philosopher-physicist who influenced Einstein; Bertrand Russell and G. E. Moore in England; Charles Peirce and William James in the United States. They sparked the various new explosive movements of the twentieth century—pragmatism in the United States, logical positivism in Austria, and Cambridge analysis, so called in honor of the English university where it first flourished.

No matter how far scientific specialization went it left the possibility of asking Socrates's question. In fact, the more the scientists specialized, the more their preoccupation with description, experiment, observation and prediction robbed them of the time and energy needed for the clarification of their fundamental concepts. Physicists before Einstein had failed to be sufficiently clear about the notions of space and time, and biologists were not always prepared to give comprehensible answers to the question “What is life?” Even mathematicians were foggy about the idea of number and had fallen into serious paradoxes. Here, then, was an opportunity for philosophers to co-operate with scientists in an effort to elucidate the basic concepts of special sciences, instead of pretending that the philosopher possessed a mysterious key to all scientific doors. The revival of

the Socratic question "What do you mean?" as applied to the words of the scientist, thus preserved for the philosopher a central, if not regal, position. He was no longer a surveyor of everything, but rather a careful student of language who at this stage of the analytic movement tended to concentrate on the terms of natural science and mathematics. The most brilliant monument to this pre-World War I era in philosophy was the three-volumed *Principia Mathematica* of Russell and Whitehead.

After the First World War the harvest of this intellectual activity was reaped by younger philosophers who described themselves as logical positivists. Philosophy, they said in going beyond Russell and Whitehead, was nothing but the philosophy of science. And philosophy of science, as someone put it, was philosophy enough. A story was told of a philosopher of the old school who came into the office of his department during the '30's and overheard two of his younger colleagues arguing about the meaning of a physical theory. The disputants grew more and more intense, and just after one shouted, "What do you mean by saying that space is curved?" the other yelled, "What do you mean by saying it's not?" The first, not to be outdone, then produced that classic in philosophical oneupmanship: "What do *you* mean by 'mean'?" At this point the old professor could not contain himself and spoke up for his own generation as he interrupted the conversation to say, "Good morning, gentlemen. If that means anything to you."

The professor's greeting pointed a moral. It revealed a grave limitation in the conception of meaning itself. For the logical positivist a meaningful utterance was simply one that could be verified or

falsified. And verifiability and falsifiability, it was said, were limited to scientific statements. Small wonder that a greeting like "Good morning" was said to be meaningless. But much more than "Good morning" was at stake. For by these same narrow standards, poetry and ethics, in addition to metaphysics, were all nonsense.

At this point in its history analytic philosophy was at its furthest from the humanistic tradition. The verifiability theory of meaning was to the positivist in the 1930's what the guillotine was to the French Revolution, and like the guillotine it destroyed indiscriminately. It was one thing to attack metaphysics, another to say that every poetic or moral utterance was meaningless. And it did not help to add that moral and poetic language had what was called "emotive meaning," or the capacity to stimulate emotions. That was often a polite way of sweeping much of human language under the rug, to put it where the positivist could conveniently avoid it, indeed walk all over it while he puzzled about the meaning of space, time and number.

It soon became evident that the question "What do you mean?" had been conceived too narrowly. It tended to direct the philosopher's attention only to language in which knowledge was communicated. Under Plato's influence philosophers had identified the meaning of a term with an abstract concept, thinking of the word on the page as expressing a cloudy entity in Plato's realm of ideas. And therefore they tended to think that only declarative sentences, such as "Socrates is a man," had meaning as they conceived it. On this theory the command "Socrates, come here!" was strictly nonsensical. And so was the exclamation "Great Socrates!" because obvious-

ly it was hard to suppose that there was some weird resident of Plato's realm called "Great Socrateshood" which could serve as the meaning of the exclamation.

Partly because of these consequences and other more technical difficulties, and partly because of the intellectual mood created by the aftermath of the war, the influence of logical positivism waned perceptibly in the '40's. Unfortunately, however, the phrase "logical positivist" continued as an epithet which was wrongly applied to anyone with the faintest interest in the philosophy of language. For that reason an entirely different attitude in analytic philosophy has been hidden from public view. It is dominated by the idea that the philosopher should ask of utterances and writings not what their Platonic meaning is, but rather what their *use* is. This attitude is usually identified with the late Ludwig Wittgenstein, who was the leading philosophical figure at Cambridge University after the days of Russell and Moore, and who influences contemporary philosophy mainly through his posthumously published writings and through his loyal disciples.

As is so often the case in the history of ideas, a simple suggestion, undoubtedly present in the minds of many others who had failed to stress it sufficiently or to carry it out as brilliantly as Wittgenstein did, caught on among a great number of English and American philosophers after the Second World War. I am not a follower of Wittgenstein, and I regard a good deal of what he has said as dubious. But in the history of recent philosophy he is a liberating force. Once he said plainly and insistently that the main subject matter of the philosopher was the behavior of human beings trying to communicate with one

another, a whole new world seemed to open up to the analytic philosopher, the many-sided world of language in all of its employments. Not just the language of scientific assertion and proof, for man does not communicate by assertion and proof alone. He greets, exclaims, exhorts, commands, judges, describes, promises and does many other things with words. And all of these linguistic activities have now become fair game for the philosopher who has abandoned the Platonic version of the question "What do you mean?"

What should the analytic philosopher do, now that he has been shown these new horizons, now that he has been freed from the restrictive idea that he is merely a logician of natural science? In the remainder of this article I should like to formulate and illustrate my own answer to this vital question.

Philosophers have an unprecedented opportunity to clarify the language which men use in the writing of history, in morality, law, religion, politics and education, to take the most challenging examples. And so I label my viewpoint "institutionalism" in order to suggest that one of the primary tasks of philosophy is to analyze, compare and contrast language as it is used for purposes of communication within these different institutions. While communicating in these situations, men use language in a variety of intertwined ways which express their beliefs, hopes, their needs and their values; and one job of the philosopher is to draw an intellectual map, to provide a coherent picture of the interconnections between these different modes of speech, feeling and thought.

Language is a cultural instrument, and it must be seen in its cultural setting. Those who fail to

view it in this way and who instead regard it as a collection of dead sentences fall into two related errors. One may be called formalism and the other essentialism. Formalism is the tendency to view language as if it were an inscription on a scroll or a monument rather than as the living, complex, subtle tool that it is. Essentialism is the idea that the philosopher can look at these dead words and, without attention to their use, summarize the essence of complex forms of communication. Philosophers given to such oversimplification have said that religion is merely a belief in God. Law has been defined as the command of the sovereign. History has been glibly summarized as the effort to report what actually happened in the past. Questions in each of these areas have been separated sharply from questions of morality. The icy hand of overabstraction guides the writing of those philosophers who think that merely by examining the *forms* of words, they can characterize the essence of religion, history or law. Their most common assumption is that by looking at any kind of language one can *always* single out those statements in it which are factual, objective and descriptive, and separate them sharply from statements of value. And this assumption, I think, is a mistake, notably when it is applied uniformly to the writings of historians and the language of lawyers. It is often the result of a failure to study the actual processes of law and historical writing, a failure which is encouraged by the formalism and essentialism of which I have spoken.

Of course, I do not wish to deny that *sometimes* we can make a distinction between statements of fact and evaluations in a given context. For example, two men can agree that someone has told a lie and yet judge his lying differently.

In such cases our conclusion about the lying may be reported in a conjunction of a factual statement and a moral statement: "Jones lied, and it was wrong of him to do so." Here another person is logically free to agree with the first or factual part of the conjunctive statement, while he denies the second if his moral viewpoint is different from ours. But a careful study of communication, especially in history and law, brings to light a kind of blended or hybrid language which defies any effort to decompose it into factual and moral parts that may be accepted or rejected independently. There are, I believe, uses of language which are simultaneously descriptive and evaluative, and which cannot be broken down into the assertion of a factual statement and an evaluative statement which may be judged separately. The person who speaks or writes in this way is doing two inseparable things at once, stating a matter of fact and evaluating, and therefore his audience must take or leave his speech as a whole. To acknowledge this possibility is to abandon certain conventional modes of classifying language which have dominated the history of philosophy.

My contention is that this hybrid kind of language is most commonly found in an institutional setting. It is too large, sprawling and complex for textbooks of logic, for they are too often dominated by a passion for neatness and an interest in classifying isolated statements. Therefore, in order to illustrate and clarify what I have in mind, I shall turn to a basic problem in the philosophy of history and another in the philosophy of law. History is an institution insofar as no civilized society can live without some image of its past. And no one can deny the pervasiveness of legal institutions.

One of the historian's concerns

is to report particular facts, and another is to present a connected picture of the past. The first expresses itself in simple declarative statements, such as, "Caesar crossed the Rubicon," and the second in lengthy sequential narratives about the life of some person or the development of a society or a nation. And narrative is not usually studied by formal logicians. It is one thing to report the simple fact that Caesar crossed the Rubicon, but it is another to present Caesar's biography or the history of Rome. By holding fast to this distinction between statement and narration one can see a profoundly important distinction between two ways in which value judgments operate in history. When the historian is assessing the evidence for individual statements of fact, his value judgments—whether on political or religious matters—are properly distinguished from his factual conclusions. But when he is forming his narrative, the historian is often unable to separate these two parts of his thinking. To show this let us consider some illustrations that are closer to home than Julius Caesar.

Historian Charles Beard once argued that President Franklin D. Roosevelt had planned to bring the United States into World War II soon after its beginning, had deceived the people into electing him for a third time by promising that he would keep us out of war, and had "maneuvered" Japan into attacking us at Pearl Harbor. Other historians have tried to refute these assertions by citing fresh evidence, by trying to discredit Beard's evidence, by suggesting that he deliberately neglected available evidence which did not fit in with his beliefs. I am not interested here in the historical details. But I do want to point out that the issue was simply whether Roosevelt did plan, deceive and

maneuver in the manner alleged, and that in principle this can be settled in an objective way. We should not excuse anyone who would distort the facts. And no reference to the differing political values of historians should lead us to say that two contradictory views of Roosevelt's behavior are logically admissible, that because Beard and his critics operated with different value schemes, their contradictory views were equally valid from their different points of view. Either Roosevelt did or did not do the things attributed to him, and double talk should be ruthlessly excluded.

The situation changes dramatically, however, when we are asked to choose between two general narrative histories of the United States. Here we are not faced with a short question about one man's actions at a certain time. And here our values do play a part in determining which of two general histories we should write or prefer. Take, for example, the difference between general histories of the United States which take the Federalist point of view and those which are Jeffersonian in their slant.

Professor Samuel Eliot Morison points out that sixty years ago it was difficult to find a general history of the United States that did not, as he puts it, "present the Federalist-Whig-Republican point of view, or express a very dim view of all Democratic leaders except Grover Cleveland." But by the middle of this century the fashion had changed and it was then equally difficult to find a good general history of the country "that did not follow the Jefferson-Jackson-Franklin D. Roosevelt line." Morison says that he was converted to the latter as a young man when he discovered in his first researches on New England Federalism that "the 'wise and good and rich'

whom Fisher Ames thought should rule the nation were stupid, narrow-minded and local in their outlook." But isn't it clear that Morison's conclusion presupposed values which some other historian might not share? And is it not clear, therefore, that the historian who tells a story following a "line" is engaged in an undecomposable blend of description and evaluation?

Something similar is true of the history of philosophy. The historian of philosophy does not expound the views of any and all human beings who have philosophized. Consciously or unconsciously he adopts standards of philosophical excellence by which he judges who is to be admitted into his history. Doctrinal agreement with the historian is not the standard, but his history incorporates a judgment of importance and interest which rests on values that another historian of philosophy might easily reject. Any Catholic reader of histories of philosophy which skip lightly over the medieval period will understand what I mean.

When a historian believes that a certain political tradition is superior to another, he tends to see the history of the country as a development of that tradition. And when we see that history in terms of another tradition, we are no more in a position to say he speaks falsely than we would be if he and we were to see certain trick figures in psychology books differently. The reader may have seen the illustration that can at one moment be seen as a rabbit's head and at another as a duck's.

Well, the historian who tells the story of the United States in Jeffersonian terms because he admires that tradition, is a little like the man who always sees the duck-rabbit as a duck because he likes ducks more than rabbits. And we

who evaluate his history are likely to praise it in the degree to which he sees the past as we see it in the light of our values. I think that opposing narrative historians sometimes confront each other as rabbit-loving rabbit seers confront duck-loving duck seers.

Some historians are loath to admit this because they view the problem absolutistically. They think of the general historian of the United States as confronted with an "actuality" whose main line is either Federalist or Jeffersonian and not both. They tend to assimilate the logic of narrative history to the logic of historical statement, and to hold that the general historian of the United States who is preparing to write his book is faced with just as objective an "either-or" as the historian who is trying to decide whether Caesar crossed the Rubicon. They argue that the Jeffersonian line or the Federalist line is *the* line which the main stream of American life has followed, and they refuse to allow that anything as ambiguous as the duck-rabbit turns up in their subject. But can they define the notion of a main stream in a completely objective manner? Can it be explained so as to make it possible for historians to converge on it in anything like the way in which scientific students of rivers locate *their* main streams? I doubt that it can, even though I am willing to grant that no one has said the last or even the next-to-last philosophical word on this subject. Until those words are spoken, historians should admit that one man's duck might be another's rabbit.

The historian must grant that in some parts of his work he engages in a blend of fact finding and evaluation, and that when he pretends in such cases to be recording merely what happened, he

is not being accurate about the nature of his enterprise. Moreover, it is impossible to see what could be meant by saying that we can treat the narrative as a conjunction of factual statements and value judgments so that the reader can distinguish them and test them independently. It makes no sense to ask us to remove the Jeffersonian slant from a Jeffersonian history in order to see whether the remainder is factually true. And this is because the value orientation does not figure detachably in the narrative as it figures in the conjunction "Jones lied, and it was wrong of him to do so." The value orientation pervades or colors the narrative and he who would call the narrative a good one must be sympathetic to this coloring and orientation. He must therefore judge the history as a whole, simultaneously guided by the evidence and his values.

History is not the only mode of discourse in which the language of value and the language of fact are not related conjunctively. The law presents us with a similar kind of complexity. Take the case of a statute forbidding the entry of a vehicle into a public park. One might be tempted to say that whether anything is a vehicle is a question of fact, settled by purely empirical means and having nothing to do with the values of those who are trying to find out whether it is a vehicle. One dictionary at hand says, "VEHICLE: That in or on which a person or thing is or may be carried." But suppose that the statute had been enacted before the existence of roller skates. And suppose that a case were to come up in which it was necessary to decide whether a pair of roller skates was a vehicle. Surely the judge might hesitate before saying with a straight face that because a pair of roller skates is something "on

which a person or thing is or may be carried" it should be excluded from a park by the statute.

When the judge reaches one of these puzzling examples, he might be moved to ask two questions. He might ask what the enactors of the statute would have said if roller skates had existed when they enacted the statute. This is a straightforward factual question of a kind that can rarely be answered with confidence. But even if it could be, its answer would not be decisive in all cases like this. The judge might more sensibly ask what social good or evil would be brought about by regarding a pair of roller skates as a vehicle and hence keeping it out of a public park. And this is a straightforward value question, the answer to which can play a vital part in the judge's effort to answer the question, "Are roller skates vehicles?" It shows that in the process of answering what is on the linguistic surface a question of fact, the judge can advert to his own values, to his own ideas of what is good for the community.

What shall we call this hyphenated process of looking-at-the-roller-skates-and-deciding-whether-it-is-good-to-call-them-vehicles? We may not have a simple name for it, but it is surely a mode of linguistic activity. It is not logically analyzable into two activities which may be judged independently, like walking and talking. It is not analogous to the combination of separable processes that lead us to the conjunctive conclusion, "Jones lied, and it was wrong of him to do so." If the judge in the roller-skate case were asked what he was doing, he might fairly reply, "Trying to decide whether roller skates are vehicles." And if asked to introspect further and to break down the activity into two separate processes, one of which

was merely looking and another merely evaluating, he might be unable to do so.

What general significance should be attached to the existence of these hybrid processes in historical and legal thinking? First of all they show that when we turn to language in a complex cultural setting—the telling of stories and the settling of legal disputes are basic to most civilizations—we find uses of language that cannot be adequately understood if we remain prisoners of an exclusive and exhaustive dichotomy of language into the factual and the evaluative. Some linguistic activities are in a sense both. Reflecting on such modes of thinking and language makes the philosopher aware of a certain narrowness in the traditional philosophical classification of language. The case of the narrative shows that there are modes of discourse which go beyond the simple, isolated statements treated by logicians who work with science and mathematics as their models. The philosopher of language who looks at law and history discovers modes of speech which require new philosophical categories.

This is not all. The philosopher who moves in this direction comes to see that the philosophy of language is not a dreary grammatical exercise. For once he begins to think about modes of discourse in a cultural setting, he will come to see that there are many others which transcend the word and the statement. The religious believer finds it impossible to characterize his religion merely by reference to a few propositions that he accepts. For religion is an organic unity of theological belief, moral attitude, emotional reaction to liturgy, view of human nature, and much more. Those who accept the same religion agree on

many issues of value and fact which cannot always be separated.

The philosopher who tries to understand the use of religious language will meet in even more complicated form the sort of thing encountered in our discussion of history and law. He will find himself more and more concerned with the description and the evaluation of blends of thinking, feeling and doing. In short, with ways of life. And by dealing with ways of life he will come closer to the concerns of the ordinary man. The philosopher who begins by recognizing that a narrative is more than a mere conjunction of factual and evaluative statements, or who sees that some linguistic activities of lawyers fall under hybrid categories not usually acknowledged by philosophers, will soon see a whole new world of language opening up before his eyes. Philosophy of science is not philosophy enough. The philosopher must broaden his vision to civilization itself.

Such a philosophical student of human institutions need not be a mere reporter of linguistic behavior. He can also stimulate new ways of thinking and speaking. But the philosophic institutionalist should emulate the good and effective legislator who studies the customs of his land before he draws up new statutes. If the philosopher conceives of his function in this broad and generous way, he will help restore philosophy to its deserved central place in the intellectual world. Not through empty speculation about "being as such," but through a deeper understanding of man gained from a study of his ways of communicating with his fellow men.

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In the Beginning Was the Word: The Responsibility for Good Communication

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President Norman Auburn of the University of Akron recently recalled the prayer of the country pastor who said:

"O, Lord, fill my mouth with worthwhile stuff

And nudge me when I've said enough."

In such a spirit I will use the space allotted to discuss the responsibility you bear in relation to that major determinant of social issues—*Communication*.

Before inquiring into your responsibility for good communication, how good communication is achieved, maintained, and made to serve society, let us take a quick look at the many forms of communication.

It can, of course, be both verbal and nonverbal. Laughter, dancing, singing, kissing, crying, a gesture, the change of a traffic light—almost any emotion of peace, anger, pleasure, anguish, or a thousand other signals and symbols—remind us of the enormous orbit of the world of communication. Indeed, we have now entered upon what some have called a new "age of symbols." We regularly add or revise whole clusters of symbols from the visual arts, literature, music, theater, liturgy, politics, philosophy, theology, physics and mathematics. And all of them already are being

provided with symbolic grammars to express new relationships. Communication is, however, mostly a world in which the transference of information occurs, yet it may be one designed merely to evoke an action or induce a mood.

When two people talk, a good part of what is said is never heard. All of us forget we compete with the inner voice of the person we are addressing. To be understood, we have to make provision for dealing with the emotional element in communication. We talk to one another, write and wire one another, telephone one another, clasp hands at meeting and at parting. We do this across the walls that divide each of us from all others, without, however, invading the innermost individuality of the person that Anne Morrow Lindbergh has described so beautifully.

Walls are of many kinds and thicknesses. A particularly heavy one tends always to rise between one generation and the next, as parent, child and teacher can affirm. Effective communication happens only when the sender understands the receiver's frame of reference and communicates in terms of that. If educated men and women are to communicate purposefully with one another, and helpfully with the uneducated or

the less educated, then they must reckon with the barriers that intervene between them.

The barriers of executive communication, for example, that separate lawyer, teacher, doctor, scientist, engineer, businessman, financier, clergyman, and other professional people are indeed formidable. Frankly, I find that the substantive content of the liberal arts education constitutes one of the major common grounds for *inter-group* and *interpersonal* communication.

If there were no other compelling reason for the continuance of liberal arts, the need for it as a prime translating base for communication among those who have followed different professional disciplines would be a good reason to maintain it. Certainly the English language as it is used today in many diverse official jargons, and as it is drawn from the many different and ultraspecialized professional lexicons, is disconcerting when applied in inter-group situations.

When we communicate abroad, the problem increases in complexity. For example, we know that literature translated into foreign languages is a major tactic of today's foreign policy implementation. But how does one communicate into precise French the deliberately obscure literary style of a Faulkner—as with his word “unvanquished?” In a precise foreign language this word has to be made masculine or feminine, plural or singular. The faithful translator wants to reproduce the text, but, for good communication, the foreign reader should receive the same impression the original text gives to the American reader.

We have the vernacular of the promotional world, the gobbledygook of government, the learned Cherokee of certain professions,

the ponderous prose of pedagogy, and the style of certain novelists who alternately adopt pedal-pusher, pleatless-slacks, and Bermuda-shorts rhetoric. We have the muddy slang of certain fire-breathing pamphleteers; the cant and circumlocutions of some engaged in civic and benevolent affairs. There is an abundance, too, of technical, esoteric, and arcane vocabularies; and cryptic phrases and distortions of sentence construction by sciences, arts, trades, sects, and other special groups.

Moreover, the same words are assigned, to an increasing degree, multiple meanings and connotations that render their historic primary use bland and often vapid. We can all work for a return to the common bond in a common language as a welcome alternative to further growth of a confederation of hybrid tongues. The problem was put another way by a distinguished faculty member of one of our liberal arts colleges. He said, and I quote: “The reason we *require* students to take courses in English is that we like them to have another language besides their own.”

I do not suggest that we set out to create deliberately the contemporary Tower of Babel, or that the Tower readily can be converted into a semantically sound structure. I do suggest that we can slow down the linguistic decay—and, perhaps, eventually bring it to a halt. Would it not be a satisfying purpose to work for the Great Restoration—for the restoration of directness, simplicity, and clarity, which appear to be going down some semantic drainpipe and carrying away charm and subtlety and strength and color!

Make no mistake. Your inner life, career, family affairs, religion—your every freedom—are bound up in good communication. You

have but to read the morning paper or listen to the next broadcast to be reminded that your physical existence also is contingent—from moment to moment—upon the success or failure of international communication.

This is a situation uniquely contemporary. In Roman times, during the Renaissance and the Age of Enlightenment, speculative and nonspeculative communication gave deep insight into social matters. This exploration into the principles of freedom, political ideals, the arts, forms of discourse and expressions continues to influence us. Yet, today, we have major developments not previously encountered in human experience. Communication, in this context, is much more significant than the headlines about episodic issues arising on Madison Avenue and at one end or the other of Pennsylvania Avenue. Indeed, communication is the major modifier of all the social sciences, and that is especially so in the fields of political science and economics.

For example, in political science we see that heavy majorities, united upon some great moral or other principle, less and less make basic policy determinations; instead, diverse types of bargaining operate. In practical political decision-making, resort is made increasingly to extensive communication consultation with many minorities or groups, from which is discovered the orbit within which a final feasible action can occur. These examples show the widening gap between what we profess and what we do in our political processes.

In economic decision-making, we are required to assess not only the technical aspects of numerous complex matters but also the psychological and moral overtones essential to the development of a

rationale upon which to build future economic growth. Within a generation or so, almost revolutionary shifts have occurred in level and distribution of income, money flows and taxation, cost of security at home and abroad, and numerous other economic developments including the use of private and state capital for production abroad. Both our scale of living and our leadership of the free world are at stake in making judgments as to these matters—matters which, in the end, turn upon the wise and effective use of communication.

In the world at large, communication has numerous ominous aspects. For example, compare—for the same postwar span of time—our foreign aid expenditures with those of Russia.

Red China, abusing the exchange-of-persons concept, yearly sends thousands of emissaries across Asia, Africa and South America to prove to the less developed nations she has the formula for speedy industrialization.

We of the free world possess ideas and ideals of far greater potential attractiveness, yet we have somehow still failed in large areas of the world to win a preference for freedom and human dignity over the nefarious claims of communism. Professor David N. Rowe of Yale University recently asserted that tomorrow's society must be one in which the positive communication of ideas and knowledge is vastly accentuated over its current level, and that we are at least twenty-five years behind the Soviet in the knowledge and use of languages. Dr. Frederick Burkhardt, President of the American Council of Learned Societies, has observed that one of the major determinants of our total relations with Latin America will be the character and scope of our inter-

communication with the nations of the new world's southern hemisphere.

The distinction between American passivity and Russian zeal in communication is revealed by a recent incident at Princeton. Professor John Bonner was describing to visiting Russian biologists some exciting new discoveries concerning cellular slime molds—molds common throughout the world in garden earth.

The interest of the Russians was at zero level until Professor Bonner wrote on the blackboard the words "social amoebae" and told of their tendency to come together into multi-cellular organisms, move into groups, and then divide up the labor of reproduction.

Instantly, the Russians began taking copious notes; they were apparently delighted to find that even one-celled animals could be so sophisticated as to form collectives. I have no doubt that the Soviets will one day employ this scientific observation in communication-for-subversion and communication-for-suppression—perhaps to disrupt or confound some future meeting at the Summit.

Here at home, modern communication creates everywhere new cultural and individual problems. One has to decide among contending group interests on a nationally important economic issue, to cite one example. One has to decide between the public's right to know what is being done at the various levels of government and with their tax money, and the personal right of privacy or the right to withhold—or not withhold—information affecting public policy but also touching upon national security.

Whether you enter public service, the church, business, the leadership of a labor union or

some other group, or become a member of a profession—although a few of the professions seem still to retain a speck of reticence and self-abnegation—you will find this to be true:

Communication has now become a matter that embraces *every* form of conduct and—as with the public relations function within each of these institutions—an objective is to secure maximum internal group cooperation and the best possible external climate in which to conduct the institution's activities.

To meet such problems we have yet to evolve an acceptable philosophy of communication. Four concepts are advanced for adoption: authoritarian, totalitarian, libertarian, and social responsibility.

We can rule out the first two as alien to our ideals and institutions. The libertarian concept asserts that it is dedicated to the free market—in ideas as well as in goods and services. Apostles of the libertarian concept assert that it rests on the superior power of truth to drive out error, and on the manifest inability of government to be omniscient in defining truth and error. Hamilton, foremost proponent of a strong, central authority among the Founding Fathers, reminded us that our national goal is government by "reflection and choice" rather than "force and accident."

The social responsibility concept asserts that the libertarian is unduly optimistic. And although—like libertarianism—it is distrustful of government intervention, the social responsibility concept connotes responsibility as an imperative corollary of the free market in ideas. Whatever the needful degree of restraint or intervention by government, this responsibility devolves upon the proprietors and users of communication media and upon all others concerned with the interchange of information

and ideas.

The proponents of the social responsibility concept admit that the best insurance policy for its workability could come through the ceaseless vigilance of educated leadership and informed, articulate elements throughout the society.

Those in the faculty at Denison, and on some two thousand other campuses, have a direct responsibility and unique opportunity to provide the essential protection of the democratic process. They can succeed only with your help as private citizens, because the social efficacy of communication is at one with the idealized goal of the wise use of the ballot box—or should I say the use of the ballot box by a wise and informed citizenry?

With good education and good communication, the country achieves national unity of purpose; it also gradually secures an electorate that is increasingly competent to evaluate problems that become ever more complex.

Reinhold Niebuhr is deeply concerned about certain basic issues involved in the whole of the communication process. He observes:

"... both (moral and cultural) problems derive from the potency of communication and the efficiency of a technical civilization. The virtues and vices of technics are always raised to the highest degree in the realm of communication, because it is the realm where the spirit of man is nourished by knowledge, inspired by great art, and placed in closer contact with his fellows; also the realm where human sensibilities may be corrupted, imagination debased, and the bond between men reduced to artificial and technical dimensions."

Professor Wilbur Schramm of Stanford University's Institute of Communication Research, in his major study financed by the National Council of Churches—*Responsibility in Mass Communica-*

tions—summarizes the problem of securing the preferred way of doing things in these terms:

"... the inexorable trend of economics and applied science which has brought bigness, fewness, centralization, and popular art to mass communication, has brought with it striking new problems. The self-righting process of Milton and Mill does not operate as easily as hoped for. The result is—if we want to hold as fast as we can to the libertarian view of things, while enhancing the social responsibility required to maintain the freedom of libertarianism idealized (or at least maximize it)—all of us must seek to perfect the most difficult—and, upon failure, dangerous—kind of balancing act."

This balancing act, in our democratic process, finds "truth" by encouraging differences, agreement by welcoming dissent. The classic American method has been decision-making based upon past international, national and local experiences and upon compromises slowly evolved. Our newer major problems reveal few suitable parallels from the past for this *ad hoc* approach, and contemporary time equations greatly cut down the periods for deliberation and discovery of viable solutions. Such solutions—as we tragically know—are not to be found in the geometry of summitry, in the one-for-one destruction of communities, or in unimplemented eloquent syllogisms.

Coupled with sound education, communication must, then, be *both* a power source and a practical medium for determination of truth, for establishment of values, for maintenance of the individual's lawful freedom, for safeguarding the well-being of the community and other groups, and for the securing of justice.

The relation between education and communication is immediate, intimate, and absolute in this task—one which is partly an art as well as a science.

Men of one mind can build a religious, educational, economic, social or political institution—or even a whole community; but to be of one mind is not to be of one opinion. Men of one mind—men voluntarily united in common purpose—exist when there is opportunity to judge what is truth and what is valuable, to seek order and equity under freedom, and to maintain that regard for the common good immortalized in the funeral oration by Pericles.

If we cannot achieve this, we are forced to a communication pattern based on fear, guided by guess, conforming to mediocre expectations and, above all, one which exerts coercion on those who have the courage to entertain materially different opinions, a cardinal requisite of a viable society.

In the political area of communication, some feel—among them Professor C. Northcote Parkinson—that time is running out on our opportunity permanently to enthrone democracy. He has suggested that, in the not distant future, congressmen may come to wish they could cast their ballots in secret to avoid reprisals from those who unsoundly demand benefits they are unwilling to pay for—or want to have paid for by someone else. He has also suggested the urgency of reducing the cost of government and has concluded that there is need to consider possible constitutional revisions, so as to bring our basic institutional charter of 1789 more fittingly into accord with the needs of this modern age.

I have cited warnings by distinguished scholars to remind us all that when current communications deal with the problems of "social lag" between institutional forms and advances of knowledge, and with desirability of balances

between principle and applications, we must be aware that what is really being discussed includes new types of relationships between man and state.

Participation in and concern with such problems by educated men and women, off the campus and on, and the character of the actions they take will reveal whether the general aims of good political education have been achieved. Professor Frederick Wirt of Denison University has defined these aims as, first, understanding what is really taking place; second, understanding one's own values; and third, understanding the need for action by specifically encouraging the doing of what ought to be done.

One good place to begin might be to communicate to the American public the need to accord greater attention to and confidence in bona fide intellectuals in all areas—not just in the physical sciences alone. Such a practice might help all of us assess the impacts of breakthroughs to new knowledge, reveal to us in advance the new situations needing to be brought into focus, and suggest solutions compatible with our common goals.

Another good beginning for improved communication in our national life might be to get over the point that the crisis in higher education is real, persistent, and significant for the destiny of the world. The Soviet threat, the scientific breakthroughs, are only stimuli; the main point is that quality manpower, derived from the pursuit of excellence, must be quantitatively adequate for the era immediately ahead—an era in which the whole of the industrial revolution may be shown to have been a quite minor shift in human affairs compared with the new scientific and technological

period confronting us.

Ever since the period encompassed by Hiroshima and the first Sputnik, men of good will have been concerned about the bomb and the missile threats. If we should ever suffer a nuclear fall-out, the root cause, in part at least, will be traceable to a previous fall-down of communications. My generation, although still in charge of a few matters, has thus far muffed the elemental problem of finding a means to live with the bomb and missile and, at the same time, to provide a flourishing culture with the nourishment it needs, if it is to have a good prospect of both continuance and advance.

This is your problem—one of your big problems. Yours, too, are the problems of helping discover the best means of fulfilling political and economic hopes of the new nations and of the older ones seeking industrial and agrarian rebirth. Informing yourself and informing others about international advance is one of your tasks. Doing something positive about the problem requires study of the best ideas extant.

There is a worse group than those who disdain any such study, those who do not read to enhance their knowledge and information. This group H. L. Mencken called the *bibliobibuli*—those who meander through the stimulating and diverting world of books as in a haze, seeking nothing, hearing nothing, reaching no conclusion which supplements thought with adequate and constructive action. Samuel Butler, in *The Way of All Flesh*, wrote:

"All our lives long, every day and every hour, we are engaged in the process of accommodating our changed and unchanged selves to changed and unchanged surroundings; living, in fact, is nothing else than this process of accommodation; when we fail

in it we are stupid, when we fail flagrantly we are mad, when we suspend it temporarily we sleep, when we give up the attempt altogether we die."

Communication is a key factor in facilitating accommodation. A generation ago it was possible for people to adapt themselves gradually and without great emotional attrition to the major forms of communication. How quickly the timetable has changed since. Let's take a brief look at the panorama, in historical perspective.

In the fifty-year span just before and immediately after the first voyage Columbus undertook, modern communication began. Movable type made its European debut (by way of China) and was introduced into the new world (via Mexico). With this step, man launched interpersonal communication; with the addition of mechanical power, mass communication had begun. *This development was the supreme catalyst for mass education of all succeeding time.* The later developments in transportation, in bettered modes of living, in diminished physical drudgery, and in numerous other aspects of society all played significant parts, but the printed word was a prime mover of social advance.

Chiefly in the latter part of the 19th and the early years of the 20th centuries came the telegraph, telephone, phonograph, motion pictures, the radio vacuum tube of de Forest, and major new developments in all of the graphic arts. These brought tremendous changes in all directions, but the principal ones were the shift in initiative from receiver to sender and the creation of machines able to see and to listen. Later came those developments making feasible communication between man and machine. From the simple earlier controls used in our homes

to the most advanced forms of radio telescoping, thousands of new means to obtain information and to register wishes have evolved.

Now a further new stage is upon us! Machines do for men's minds what mechanical power earlier did for their muscles. Whether we witness machines placed in charge of other machines or consider machines as actually "creating," we realize that, both conceptually and practically, "feedback" will henceforth occupy an ascendingly significant position in our affairs.

At this moment, thousands of scientists work around the clock on global and interplanetary communication. No one can foretell the consequences arising from the realization of such developments—a realization already largely achieved theoretically and close at hand experimentally.

In my own lifetime, I have seen the whole shift from quite limited to massive availability of motion pictures, radio, television, and servomechanisms; the growth in book publishing; the vast expansion of magazine and newspaper circulation, recordings, exhibitions and exhibits, posters and displays, museums, general advertising, and of many other communication methods. We bounce radio beams off the moon and the planet Venus, and propel satellites millions of miles into space to gather scientific data. From attention to communication media that was limited to a few minutes daily only a few years ago, we and our contemporaries are now devoting *several hours* each day.

The quantitative figures of daily communication interchanges in our nation alone are of astronomical magnitude. Today, we listen about half the time; we read, write, and speak the remaining waking hours. But under the inexorable force of what I would

call "communication pressure," do we take the time to think, read, write, and speak logically and forthrightly? Have we neglected the effort of introspection and deserted the pursuit of insight for those technics Reinhold Niebuhr had in mind?

Something like Sir James Barrie's intellectual shadow—M'Connachie—just nudged me and said, "Have you forgotten the 'Country Preacher's Prayer'?" And this reminder that I've said enough becomes before any mention of cybernetics, censorship, conformity, critical value judgements, and a dozen other matters pertinent to communication in today's world, such as whether or not images of of images amount to a science.

In concluding I shall, however, suggest a note of hope and a course of action founded upon that hope.

Assuming that you will accept your clear responsibilities to achieve good communication and that you have a full understanding of the true nature of our contemporary struggles, then look for the silver linings in the clouds hanging low over man's destiny. Perceivable in those clouds are various portents of a better state of things to come.

Advances in the knowledge of human personality, for one thing, work against the prevalent destructive notion that man's nature is mechanistic, materialistic, and physicalistic—a notion that is scientifically unsound, aesthetically sterile, and ethically demoralizing. You can work for acceptance of the view that man is both a rational thinker and doer, a supersensory and superrational being—a participant in the creative process of the cosmos.

And there is another hopeful portent. Many 19th-Century and other theorists viewed the com-

petitive struggle for existence as the *main* factor of evolution and progress. Sound individual incentives, personal and national thrift, improved individual and group productivity—and other inner-directed or outer-directed aspects of economic man—continue to be vital to our society. But the picture of man as being relentlessly motivated by economic objectives is paralleled today by the better view that man is also soundly and creatively motivated by sympathy, benevolence, and unselfish love; and that energies expended in such directions are essential to the growth of a culture.

In the struggle against atheism in its rampant political and military forms—in the episodes of religious persecution, in the misuse and abuse of great world faiths by ruling groups, interests and fanatics—in this awful kaleidoscope we see revealed the essential defensiveness of the primitive and naive philosophies which have been tried and found wanting.

In the field of ethics, attempts to destroy all tested standards, or the cynical use of proven ones as smoke screens by the more clever against the less clever, make fewer converts than are made by the proponents of the norms of the Sermon on the Mount.

In some areas, as perhaps in India, a few societies are passing from a dominantly coercive order to a form of contractualism. Also, I believe much can be found of encouragement in certain United Nations efforts, even though to perceive progress one must look back to discover the distance traveled from the start, since the distance ahead to the goal of world peace and greater human dignity is still beyond the horizon.

Again, some family ties remain intact even behind iron and bamboo curtains, and the societies

building there may have to recognize increasingly that some relationships indeed are generically unalterable.

Modern art, literature, drama, music, in the eyes of some, are adrift in their quests; to others they already reveal a suggestion or much more of the historic links with God, truth, goodness, and meaningful experience.

And so, I suggest, there are forces working favorably for a reunification of religion, philosophy, science, ethics, into a system of values which enhances human dignity. All such forces are strengthened by good communication, and all are weakened by bad communication!

What we should seek in good communication is somewhat akin to the counterpoint in music—plural melody for a plural society, melody attended by related but independent melodies. If you work for such a condition, you will be faithful to the liberal arts tradition, to humanism, to this institution. Einstein did not answer Newton's "how". Newton did not answer Aristotle's "why". But they both led us forward.

Fear not to launch out. Do not be bored by ideological debate, dismayed by awareness of the impermanence of institutions, faint-hearted in fighting for lost causes which lead, in the end perhaps, to triumphant causes. Push forward to greater awareness of the choices open to you; participate with all your will and strength and through your innate, unique resources in the work for man's advance.

I enjoin you to recall the sublime words that open the Gospel According to Saint John:

"In the Beginning was the Word. . ."

I shall not tax you with the various interpretations that theo-

logians and philosophers down through the ages have placed upon The Word, which they called *logos*. I ask only that you remember that the use of words distinguishes man from all other of God's creatures; this is an attribute that I truly believe to be part of the divinity of man. Man alone, of all living things, has been endowed by his Creator

with the privilege of words. Please remember that well, and remember that to every privilege man enjoys there is inseparably bound a responsibility. Yours is to use words thoughtfully, wisely, effectively—and always in the interest of human freedom. To that communication responsibility you are inseparably bound.

IT'S MORE FUN TO KNOW

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1. Is the strong silent man the best administrator?

NO!

Shartle in *Executive Performance and Leadership*, page 126, says that good leader behavior and frequent communication seem to be associated.

2. Are linguists the most conservative critics of variations in grammar?

NO!

Marchwardt and Walcott in *Facts About Current English Usage*, page 11, show that more variations in expression are rated as disputable or illiterate by non-linguists than linguists.

3. Does extensive participation by members necessarily increase favorable attitudes toward the group?

NO!

In *Personnel Journal* for 1956, volume 35, Jennings reports that participation may create a feeling of competition which tends to make some members feel tense and insecure.

4. Are listeners objective about their judgments of the social status of speakers to whom they listen?

YES!

Harms report in *Speech Monographs* 1960, volume 27, page 87, says "Listeners rate speakers into status groups which coincide with the groupings of an objective status index."

BOOKS: A Representative Interdisciplinary Library For Students of Communication

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Editor's Note: This review article is the ninth of a series to appear in this Journal. Each article has revealed selected books and monographs as they relate to a specified area.

Books will be devoted to an examination of recent publications in the study of communication in this issue. The reviewer did not survey all of the contributions bearing on the study of human communication, for it would not have been possible, even in annotated form, to include them all. Rather, a representative group of sixteen books showing the breadth of coverage since 1950 will be annotated. The interdisciplinary flavor of the review is guided by a desire to give further impact to a conception of communication as a field of study.

A conception of *communication* as a broad field of study has been advanced by a number of scholars in the past decade or so. Some of the key names to advance such an idea are John Carroll, Colin Cherry, George A. Miller, and Wilbur Schramm. They are only representative of a considerable body of scholars from many disciplines concerned with communication of man. This conception of a *field* of communication is much broader than the "communication skills" idea in the general education movement. The meaning of communication becomes, rather, the study of human communication

from an interdisciplinary viewpoint. Wilbur Schramm has stated the view in this way:

We sometimes forget that communication research is a field not a discipline. In the study of man, it is one of the great cross roads where many pass but few tarry . . . Only a relatively few scholars, and those in the last decade or so, have seen fit so to dedicate themselves to communication research that they have equipped themselves with the combination of several social sciences, mathematics, and research methods that a man requires to see the field steadily and to see it whole.¹

Ely's study,² reported in 1960, emphasizes the tangible growth of the field of communications ideas. He describes the twenty institutions of higher learning that have given administrative functioning and title to some form of communication unit. The interdisciplinary flavor of these units are evident in the two "cores" characterized by Ely:

1. The contributing area core. This encompasses traditional academic areas or departments which had prior academic existence and which amalgamated to form the communication unit. I.e., Journalism, Radio-T.V., Speech, Drama, et cetera.
2. The supporting area core. Areas which contribute course offerings to communication programs while remaining outside the scope of the official communication unit. I.e., psychology, sociology, social psy-

chology, English, library science, education, and the like.³

Ely points up tangible evidence of the direction that is being urged by some students of speech who consider Speech a *communication* discipline. Brooks,⁴ in the Autumn, 1960, issue of *Central States Speech Journal*, called attention to the implications that communication study from an interdisciplinary viewpoint has for Speech. In the Winter, 1961, issue of the same Journal, Rieke and Kibler,⁵ suggested the same interdisciplinary viewpoint to communication study through their analysis of works on speech and psychology from early in this century.

The annotated bibliography which follows will be representative of the varied approaches that some twelve disciplines have made to the study of communication.

REPRESENTATIVE TITLES

W. Ross Ashby, *An Introduction to Cybernetics*. (New York: John Wiley and Sons, Inc., 1956).

While this book may not be as widely known as Wiener's *Cybernetics*, 1948; or Von Foerster's *Cybernetics*, 1950; it is chosen to represent the physicists' approach to the study of communication. The function and malfunction of giant mechanical "brains" is analogous to that of the human function or malfunction and as such has some bearing upon the study of human communication.

Bernard Berelson and M. Janowitz (eds.), *Reader in Public Opinion and Communication*, enlarged edition. (Glencoe, Illinois: The Free Press, 1953).

Primarily a reading source book, this volume has pertinence to communication study. Of especial interest are the two parts concerned with "theory of public opinion" and "theory of communication". Under the latter are statements of theory ranging from Cooley's (1909) through George H. Mead, Edward Sapir, H. D. Lasswell and Carl I. Hovland (1948). Murray, *Quarterly Journal of Speech*, Vol. 39, No. 4, (Dec., 1953), 516-17, feels that the selections are not as broadly conceived as they might have been.

David K. Berlo, *The Process of Communication: An Introduction Theory and Practice*. (New York:

Holt, Rinehart and Winston, Inc., 1960).

For the undergraduate, Berlo advances a broad theoretical viewpoint of the field of communication. Text draws upon an interdisciplinary approach to communication study. While its limitations are numerous, re. James Q. Knowlton, *Audio-Visual Communication Review*, Vol. 8, No. 4, (1960), 234-37, it does represent a significant departure from the "communications skills" text. See also, Thomas R. Lewis *Speech Teacher*, Vol. 9, No. 4 (Nov., 1960), 313; and D. L. Freshly, *Quarterly Journal of Speech*, Vol. 46, No. 3 (Oct., 1960), 325-26.

Hubert Bonner, *Group Dynamics: Principles and Application*. (New York: The Ronald Press, 1959).

The discipline of social psychology is well represented by this view of the communication act in group dynamics. Bonner gives an extensive review of historical social psychology and brings forward implications from the study of group interaction for the communication field idea. "The final chapter in the book presents an excellent critique of group dynamics - a type of essay usually missed in works on this subject." N. Edd Miller *Quarterly Journal of Speech*, Vol. 46, No. 2 (April, 1960), 218-19.

Roger Brown, *Words and Things*. (Glencoe, Illinois: The Free Press, 1958).

Represents the psycholinguistic view of communication. To wed psychological and linguistic approaches for study of human communication is not original with Brown, but his significance lies in that he does the job so well. See G. L. Trager, *American Anthropologist*, Vol. 61, (Aug., 1959) 713; and C. F. Hockett, *American Sociological Review*, Vol. 24 (Oct., 1959), 729, for valuable assessments of this book.

John B. Carroll, *The Study of Language: A Survey of Linguistics and Related Disciplines in America*. (Cambridge, Mass.: Harvard University Press, 1953).

This book is not limited to linguistic science by any means. While linguistic science is extensively described, other chapters support the implications of psychology, the social sciences, philosophy, education and engineering. This book might be characterized as an extensive interdisciplinary approach to the study of communication.

Colin Cherry, *On Human Communication: A Review, A survey and a Criticism*. (New York: John Wiley and Sons, Inc., 1957).

The disciplines drawn into this book are many. The limits of inclusion stop short of anthropology and linguistic science. A key statement of the book's purpose, will capsulize the book for the reader. The stand taken by Cherry is, "... the various aspects of communication as they are studied by the different disciplines, by no means forms a unified study, there is a certain ground which shows promise of fertility, nothing more." p. 2.

Edgar Dale, *Audio-Visual Methods of Teaching*. Revised ed. (New York: The Dryden Press, 1954).

Education's entry in the field study of communication is well represented here. The emphasis of communication theory in part one is given extension and application in the other parts, through the audio-visual concept for improving the communicative act between teacher and student.

Paul Hare, et al., (ed.), *Small Groups: Studies in Social Interaction*. (New York: Alfred Knopf, 1955).

This second representative from social psychology is a significant source book. "... one of the most important aspects of small group research is the way in which patterns of social interaction can be analyzed and studied in microcosm and subsequently applied to larger groups and whole societies." (Fly leaf of the book) added to historical and theoretical materials from small group study, the individual in the social situation is studied, and the group in interaction is observed. The annotated bibliography is extremely valuable.

Carl I. Hovland, et al., *Communication and Persuasion*. (New Haven: Yale University Press, 1960).

A series of books have followed this one under the auspices of the Yale Studies in Attitude and Communication. They represent the psychological approach to communication study. Others in the series - *Order of Presentation of Persuasion*, *Personality and Persuasibility*, and *Attitude Organization and Change*.

Elihu Katz and Paul F. Lazarsfeld, *Personal Influence*. (Glencoe: The Free Press, 1955).

This contribution to the study of the impact of mass media as it effects and is effected by personal interaction gave a new horizon to the study of mass media. The book is reviewed by M. W. Riley, *American Journal of Sociology*, Vol. 26 (July, 1956), 101; and David Gold, *American Sociological Review*, Vol. 21 (Dec., 1956), 792.

A. A. Lumsdaine and Robert Glaser,

Teaching Machines and Programmed Learning: a Source Book. (Washington, D. C.: National Education Association, 1960).

Spanning the development of teaching machines from S. L. Pressey's prototypes through B. F. Skinner's present day devices, this source book is a representative of the instrument development aspect of the study of communication. This volume and the bibliography issue of *Audio-Visual Communication Review*, Vol. 8, No. 2 (1960), 80 pp., are suggestive.

George A. Miller, *Language and Communication*. (New York: McGraw-Hill Book Co., 1951).

This is a primary source that preceded Carroll's and Cherry's work in overviewing interdisciplinary communication study. Admittedly it has a particular emphasis; the phonetic approach to communication study. Equally as significant is the explanation of psychological "learning theory" as it bears upon communication study.

Charles E. Osgood, et al., *The Measurement of Meaning*. (Urbana: University of Illinois Press, 1958).

The book represents the area of research methods in the study of communication. The research method developed by Osgood and his colleagues is useable for measuring the attributed meaning of symbols used in human communication.

Wilbur Schramm (ed.), *Mass Communications: A Book of Readings*, Second edition. (Urbana, University of Illinois Press, 1960).

This is the latest of a number of source books which deal with mass communications. This volume follows a similar approach to the 1949 edition. The content is valuable and extensive. The reader should refer to the earlier edition for the special approach of that period. One might well look at the other Schramm books, also.

Claude Shannon and Warren Weaver, *The Mathematical Theory of Communication*. (Urbana: University of Illinois Press, 1949).

An orientation work for the communication student in the mathematically based "information theory" of communication. Inherent in their theory is a way of defining information. A major contribution they make is a quantifiable method of measuring the transmission of information. They further the work in the development of communications models.

COMMENTARY

Even with these sixteen representatives there are some areas that

do not have representation. One might ask about psychiatric medicine, anthropology, sociology, linguistics, English, or business-commerce? Communication study from the point of view of psychiatry is represented by Reusch and Bateson, *Communication*;⁶ Anthropology by De Laguna, *Tlinget Community*;⁷ Sociology by Turner and Killian, *Collective Behavior*;⁸ and Merton, *Sociology Today*.⁹ Linguistic science has a basic interest in a specific aspect of communica-

tion study and publications from this area are extensive. The same is true from the practical application made in the literature of business-commerce.

SUMMARY

The sixteen sources, cited and annotated, are representative of some twelve distinct disciplines that study the field of communication. Students of communication will find it challenging to expose themselves to samples of interdisciplinary interests in the subject.

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3. *Ibid.*, p. 73.
4. Keith Brooks, "Speech and Communication: An Editorial," *Central States Speech Journal* 12 (Autumn, 1960), 3.
5. Richard D. Rieke and Robert J. Kibler, "Books: . . .," *Central States Speech Journal* 12 (Winter, 1961), 127-133.
6. Jurgen Ruesch and Gregory Bateson, *Communication: The Social Matrix of Psychiatry*, (New York: W. W. Norton and Co., Inc., 1951).
7. Frederiqua De Laguna, *The Story of a Tlinget Community*; . . ., (Washington, D. C.: U. S. Government Printing Office, 1960).
8. Ralph H. Turner and Lewis M. Killian, *Collective Behavior*, (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1957).
9. Robert K. Merton, *et al.*, *Sociology Today*, (New York: Basic Books, Inc., 1959).

REFLECTIONS FROM THE RETIRED

NUMBER NINE

Let It Be Said

BRYNG BRYNGELSON



Bryng Bryngelson was born in Otisco, Minnesota, April 22, 1892. He attended public schools at Hastings, Minnesota, and Stockholm, Wisconsin. Carleton College granted him the Bachelor degree in 1916 and the Master and Doctoral degrees were granted by the State University of Iowa in 1926 and 1931, respectively. Dr. Bryngelson was President of the American Speech and Hearing Association from 1941 to 1943; a member of Sigma Xi; a member of Psi Chi (Honorary Psychology fraternity); and an honorary member of the N. W. Pediatric Society. His teaching career started at Carleton College in 1918. The University of Minnesota claimed him as a member of its faculty from 1927 through 1960. Among the texts which Dr. Bryngelson authored or co-authored are: "Speech In The Classroom", "Know Yourself", and "Speech Correction Through Listening". His latest achievement is a sound motion picture compiled from his case records called "Speech of Stutterers - Before and After Treatment". This film is available through the Audio-Visual Education Service of the University of Minnesota.

The freedom given me by the editor I am sure to enjoy. He told me I could write anything I felt like writing, and what is more important, it isn't to be edited.

As far as I can tell I am too old for Castoria and not old enough for Serutan. Be that as it may, it is a fact that I am, in the ordinary sense, unemployed. At sixty-eight

one often feels like sitting on the pavement talking to a banana skin, and this is what I might be doing had not the Department of Speech graciously granted me the use of my office to do some writing. Fortunately, my routine each day doesn't differ from what it has been at this institution for the last thirty-three years. It's delightful

being your own boss, and this is why I do not entitle this paper, "The Drag on the Pendulum."

Reflection is presumably normal for the geriatrically caught. Einstein, while on his death bed, was asked by a friend what he would say are two cardinal behaviors one ought to perform in order to build a strong character. He replied, "To forgive one sinner, and wink at an ugly girl." The former I have been able to do, but even though I contend I still possess the ability to flirt (with words, of course) I find the second command difficult. I am working at it.

Believing, as Wendell Johnson, says, "You are your most enchanted listener," this would hold for writing as well as speaking. I am sure that what I'm going to write I will read and re-read many times, think it cute, clever and oh, so erudite. Won't you join me?

To set the stage for my present prejudices which I shall expose I should say that I was told by my parents that I would live forever, rather than the fact that the moment I was born I began to die. Had the latter been my indoctrination I am certain I would have plunged into living more seriously at an earlier age. Who knows, I might have realized that as a talking primate I was capable of performing 7,200 different jobs. My aspirations would have been set more commensurate with my abilities and I might not have had the only regret I now possess — namely — that of not living and working up to my full capacity. This ideal no one probably ever realizes and mayhap shouldn't. But it is the frustration, emotional delay, and guilts that I have suffered that affect me because of having lacked insight into the why of my happenings. At one time, while in college, I was so under the power of "living forever" that I wanted to live fast, die young and have

a good looking corpse. I just couldn't wait to get "Beyond the River." I well realize, that to many, this way of thinking and feeling is a great comfort and it certainly was to my parents. I may have chosen, since I left the ministry in the early Twenties - the hard way.

Begin here, please, to divorce the ideas from the person who has them and thus be generous and incidently tolerant.

I personally assume all responsibility for the consequences, if there be any, for my thinking and behaving, as I now do. I can't tell you why or how I lost all my former confidence in anything supernatural and chose to live by Natural Law. I reckon, people whom I have met, events that touched me, or even a smattering of intuition or a sprinkling of serendipity could account in some fashion for the change.

I wish to jot down a few of my present prejudices which as I said I'll enjoy reading. But first may I say something about prejudices. This is in part a defense for having some.

We talk a lot in our field of being objective. The way we use the term somehow illustrates its subjective character. Salter once said that if you contend that you can analyze yourself you contend that your brain is not measuring your own brain. For this reason, he says, it is futile to study your own emotions, because you are applying to them only the patterns that already exit. "No hair splitter ever pleaded guilty of hair splitting."

To me logical constructs are emotional. This is hard for a teacher of "Persuasion" to admit. So in a sense we never learn objectivity. If we function on the belief that truth is a direction and not a destination, we can occasionally acquire a new set of lenses. Just a diopter change is wholesome. Then, you can speak from an "un-

prejudiced prejudiced" point of view! My convictions are irrational, but so long as new data verify old prejudices, I can sanction without frustration a change or a newly clothed old idea. *Emotion* and *reason* go hand in hand and you shouldn't expect otherwise. They are two prongs of the same tuning fork. Were you ever, as a talking primate, to become a wholly rational being, void of emotion, I predict you would be a most uninteresting, uninspiring and cold individual. You would just have to give up your social life - in fact, you would have none. So when you study objectivity objectively, it ends up being subjective (the spice of life).

I believe with Salter that it is an anatomical impossibility to protect ourselves from our prejudices, for each of us has his own conditioned language, feelings and organic needs which are bound to permeate our thinking. In fact, it would be difficult if not impossible to celebrate without them. I like to operate on the thesis that there is much more to thinking than thoughts, that all thinking is value thinking. We think with past. Archibald MacLeish has validly argued in his writing that there are such things as "feeling facts." Tom Mercem said, "The nice thing about statistics is that they are more pliable than stubborn things like facts." He would include, I'm sure, both "feeling" and "scientific" facts.

Do not let the above dismay you. If there is anything worthwhile that I had said so far, I hope it helps you to be consciously aware of what stuff you are made of and learned the best you can to live with it, always keeping your spirit unbuttoned.

My Unprejudiced Prejudices

I. Man, no matter where he came from or how he came into being can and must recover from

his feeling of insecurity before he can more sanely and adequately evolve a civilization one can call civilized and thus get closer to a communal non-war world. Culturally we should dismiss the myth that as a nation we can do this by example for other nations to follow. This, as a Republic, we have tried, Democrats and Republicans alike. Merely witness the three debacles in the last 65 years, ending in the murder of thousands of homo-sapiens. There must be a more down to earth, realistic way of working out a world partnership that holds forth some hope of a better world for all mankind. Mayhap we have relied too much on common sense.

Albert Sweitzer said, "There are higher things than common sense. Nothing great has ever been achieved merely by common sense. This has required the exercise of a sense which is uncommon. It is motivated by what we call inspiration." I like to think of it as the uncommon art of the common person by which he allows himself to listen to the processes gurgling in the so-called deeper recesses of his subliminal self. Here emotion, intuition and reason have a chance to become realistically acquainted — a much needed exercise for homo-sapiens.

II. "In the beginning was the word." Man made it flesh. The first voice that cried out on this earth was that of an amphibian and the "wilderness" was a frog-pound. It wasn't a pleasant sound, but it got results. "Words can do no more," said George Dorsey. A long story is told between the first mate-call and the love lyrics we listen to today. Language through socialization has made what civilization we have possible. Only with words has many built additions to the cosmic universe. Out of man's mouth came heavens, hells, and purgatories. They were peopled by

gods and goddesses, devils and ghosts - some holy. So these word-worlds came to regulate our hopes and fears. Yes, even mould our entire life. To me, there is beauty in the processes which made all this possible. Although we have not stopped paying a price for our upright gait, we can take solace that surgery can repair hernias, falling wombs, and varicose veins - even have a kidney removed with all its 140 miles of tubules and a million nephrons and still function with the help of a prodigious surplus of renal tissue - nature endowed - in the other kidney. I am now speaking from experience, as at this writing I am happily recovering from such marvelous surgery and still singing Sean O'Casey's "Song of Life", "I have found life an enjoyable, enchanting, active and sometimes terrifying experience, and I've enjoyed it completely. A lament in one ear, maybe, but always a song in the other." It is no accident nor should there be sorrow that you have evolved a thicker and more wrinkled cortex, than your primitive ancestors, and that your prenatal life was lengthened over eons of time from 220 to 280 days. The miracle you should bless is what took place inside that warm and cozy matrix of your mother's womb, where you were free from guilts, repressions and fears. All that you have not liked and have had to struggle with happened after your 280 days of incubation. You blame whom, what or do you? As a matter of fact, I hope you feel so exhilarated you will be whistling the national anthem while making out your income tax.

IV. I should not close this paper without again, as a small voice in the speech wilderness, cry out to my colleagues—teachers of speech. As many of you know, I have long held a prejudice in favor of look-

ing at and listening to speech as a symbolic process. The late Professor James Winans said thirty years ago "The Fundamentals course in speech is like the proverbial mule - no pride of ancestry - no hope of progeny." Where are we now? Are we still in a vacuum?

Ben Jonson said, "Speak that I may know you; for speech most shows the man." Aren't you tired of assigning and criticizing "speeches" to these talking-primates, who certainly came from somewhere, learned to talk at 18 months, have prejudices, experiences and deep-seated feelings. They will continue to talk after they leave your classroom and are our prospective citizens who need insight into the power of words in the building of a strong and more peaceful world. I suggest merely that you don't pass up the opportunity in your classroom laboratory of helping them know themselves and you know them. Help them see the relationship between what rolls out of their mouths and what they are, suffer and feel. Insight into the why of human behavior can result in more stable emotions and isn't there a correlation between good, wholesome and rewarding emotions and good speaking?

V. Finally, my most cherished unprejudiced prejudice is the lady with whom I have lived for 38 years. It took me many years to learn that "Love is to be aware of what the other is not," and keep adjusting to it. There is also some irony in the fact that even though I "eat out of her hand" there are still dishes to do! Needless to say, without her wise counsel and inspiration my life would be empty.

Within the confines of these pages I plead a usufruct. I take counsel from a Chinese proverb, "To save face, keep the lower part of it shut," or "stop writing."

Chiaroscuro: CSSA 1958-1961

HENRY L. EWBANK

PURDUE UNIVERSITY

KEITH BROOKS

OHIO STATE UNIVERSITY

Someone who spoke the English of King James said, "Know thyself." Someone else, in a more modern vein, has asked, "Who's who?" Sundry mechanical and electronic computers and calculators, polls and questionnaires have been devised to explore the different ways in which men might be average or typical. Without recourse to these devices, but in an effort to gain knowledge of ourselves we have combed the records of the Association to arrive at a picture that may help tell us more about what everyone should know about himself.

Without inferring that anyone in CSSA is "average" in the broad sense of the word, the person who most closely approximates the midpoint on the several criteria used in this study would be a college or university teacher (3.6 chances out of 5) and in his third year of membership in the Association. The chances are at least one in four that he would be a Sustaining Member; two in three that he would be of the male gender; one in four that he would be from Illinois; one in three that he would hold the rank of Associate Professor or Professor; one in three that he would hold the Doctoral degree and four in five that the Doctoral degree was granted by the University of Wisconsin, the State University of Iowa, or Northwestern University.

Total membership in the Central States Speech Association during the past three years has remained almost constant. As of the end of fiscal 1957 (May 31, 1958) there were 504 members (individual and institutional) of CSSA. The 1960 Summer Directory listed 460 individuals. Institutional memberships bring the 1960 total close to that of fiscal 1957. The membership divisions also remained constant: 72% listed a college or university as their institutional affiliation, 14% listed a high school, 1% listed junior colleges, 3% listed public schools and 10% were with commercial or state offices of instruction or were impossible to ascertain.

Only seventeen of the individual members had addresses beyond the boundaries of our thirteen state area in 1958. In 1960 this number remained the same. In almost every instance this is a person who has maintained a membership for several years while he lived in the area and has continued it after moving elsewhere during his teaching career. In contrast to this, almost one-third of the library subscriptions to the JOURNAL are from colleges and universities in other geographic areas. Twenty of the sixty-five libraries are state or private institutions beyond our limits.

A look at the geographical distribution of the 1960 membership

reflects somethings that might be expected, but others that are difficult to explain. Illinois, with central location and the greatest population in its favor, maintained almost twice as many members (121) as any other state. Michigan ranks second in total members (72). Indiana ranks third with 56 members (a gain of 11 members since fiscal 1957) and Ohio ranks fourth with 41 members (a drop of 7 members since fiscal 1957). Total individual memberships in the remaining states are: Wisconsin (30), Minnesota (27), Missouri (22), Iowa (20), Kansas (19), Nebraska (12), Oklahoma (10), South Dakota (8), North Dakota (5). Minnesota shows the most significant drop in membership going from 47 (swelled by the 1957 convention in Minneapolis) to 27 in 1960. Iowa shows the second largest drop in membership going from 32 to 20. Despite the fact that Missouri has a population almost identical with that of Indiana, and greater than that of Wisconsin or Minnesota, she lists only 22 members.

Two hundred and sixty-two of the 1960 members are listed as Sustaining Members. Of these, almost one member in five has been in the Association more than five years. This is not to say that his membership has always been a Sustaining one, but that it is so listed this year. Total Basic Memberships added and maintained each year are comparable in number to total Sustaining Memberships each year.

Normally, the payment of sustaining membership dues connotes an intention to attend the annual convention, since the difference represents simply a prepayment of the convention registration fee. There are some, of course, who want to support the Association in a greater amount than is absolutely necessary, and others who change their mind and do not attend the

convention. In order to find out what happened at the conventions, then, the registration records and programs were checked.

The proportion of college teachers attending conventions has stayed largely the same over the past few years, and has been very close to the proportion shown in the membership. Four of every five members of the Association are college teachers. This equals the proportion in attendance at the December, 1957, convention in Chicago. At Minneapolis in April, 1957, two of every three were college teachers; while at the 1956 Chicago convention three of each five were in this category. Indeed, almost these same proportions appeared again as the Convention programs were scanned to see what affiliations were listed by those appearing at the Sectional Meetings. Two of every three people on the program in each of these three years listed college affiliations, though in 1960 the proportion was slightly higher reaching the 72% mark.

Taking high school and junior college teachers as a group (a practice justified by the fact that almost all junior college teachers list their institutions as both high school and junior college) about one association member in six would qualify here. In convention attendance they have varied from one in six to one in seven, staying almost constant. The members appearing on the program, however, have varied radically. In 1956 one of every five on the program was a high school teacher; in April, 1957, only slightly better than one in ten came from a high school; and in December, 1957, one of every six was in this category. The 1960 program showed an increase in number, but a decrease in proportion to one person in 15 because the total number of different participants had increased to 154.

Public school personnel have varied widely in their convention attendance and program appearances. In April, 1956, one of every six at the convention was a public school teacher, and almost one program participant of each fifteen was so listed. In April, 1957, one of every ten attended from a public school, while only one person of the 105 on the program listed a public school address. December, 1957, saw a drop in this classification to where only one in thirty-five attending was an elementary teacher, and the number on the program had doubled. In 1960 elementary teachers had caught up with their secondary teaching associates, supplying the same number of participants—eleven—hence, the same proportion of the total.

The *Central States Speech Journal* became a triennial publication in 1958 with the appearance of the Autumn Issue, Volume X, Number 1. During the past three years, the nine issues of the *Journal* have carried a total of 68 articles, 9 editorials, and 38 features (Books, Reflections from the Retired, Controversial Symposia, Current Articles in the Regional Journals, Letters to the Editor, It's More Fun to Know, State Association News). During the past three years, the Editor and Advisory Staff have reviewed a total of 156 manuscripts, not including those received after October 1, 1960 which

were forwarded to the Editor-elect. Not one single article was received from the ranks of Secondary and Elementary teachers!

The 68 published articles could be classified under the following headings: Speech Education (14), Theatre (9), Rhetoric (9), Speech and Hearing (9), Public Speaking (8), Discussion and Debate (8), Interpretation (4), Communication (3), Radio-Television (2), and In Memoriam (2).

Here, then, is a Picasso-esque picture of the CSSA, with views from different perspectives projected on a flat plane. There are some elements which seem more clear when seen thus, and others which take on distortions of form or importance.

Suffice it to say that it is, by and large, the function of our regional association to serve as a stimulus to those working in our field at whatever level; to promote interchange of ideas and understanding among the several subject-matter specialties and the several levels of instruction. Our two major media are the Conventions and the *Journal*. These should represent the interests of all members in composite. Each of us has a part in establishing this present picture of CSSA, and, more important, each of us must take an active part in promoting the growth and proper proportion of its component parts.

State Association News

JOHN TOLCH
UNIVERSITY OF WISCONSIN

ILLINOIS

Officers elected Nov., 1960

Mr. Ralph Micken, *President*
Southern Illinois University
Department of Speech
Carbondale, Illinois
Mr. Earl Davis, *1st Vice Pres.*
Thornton Fractional H. S.
South Lansing, Illinois
Mr. Martin Cobin, *Sec.-Treas.*
University of Illinois
Department of Speech
Urbana, Illinois
Mr. Jon Hopkins, *Business Mgr.*
Eastern Illinois University
Department of Speech
Charleston, Illinois
Mr. Ralph Lane, *Editor*
Speech News
Glenbrook High School
Northbrook, Illinois

The Illinois Association has formed a number of committees to revitalize the organization and to facilitate action. These committees and their chairmen are as follows:

1. Committee on Co-operation with the Illinois Council of Teachers of English, Roberta Poos, Chairman.

2. Committee on Co-operation with the Illinois Education Association, Mrs. Audrey Dessin Soli, Chairman.

3. Committee on Co-operation with the Guidance Teachers and Counselors, Larry Norton, Chairman.

4. Committee on Co-operation with the Illinois Council of Teachers of Social Studies, Caroline Drummond, Chairman.

5. Committee on Co-operation with the Illinois Speech and Hearing Association.

6. Committee on Speech Education in Junior Colleges, Daniel S. McCarter, Chairman.

7. Committee on Speech Education in Elementary Schools, Margaret Parrot, Chairman.

8. Finance Committee, Mrs. Melba Wixom, Chairman.

9. Membership Committee, Ruth Yates, Chairman.

10. Public Relations Committee, Hal Gulley, Chairman.

11. Research Committee, Henry Mueller, Chairman.

12. Illinois Speech Association Curriculum Committee, William E. Busy, Chairman.

Our committee on curriculum guide is working closely with the state department of education and is making real progress.

The executive council is dealing with the problem of a change in association dues to be announced later in the year.

An organization of undergraduate students in speech is being developed in the colleges of Illinois. This group will participate in ISA affairs.

IOWA

Mr. Henry Symons, *President*
Oskaloosa Senior High School
Oskaloosa, Iowa

Mr. Walter B. Hammer, *Vice Pres.*
Esterville High School
Esterville, Iowa

Mr. William W. Gibson, *Sec.-Treas.*
West High School
Waterloo, Iowa

Mr. A. S. Carlsen, *Exec. Comm. Member*
Shenandoah High School
Shenandoah, Iowa

INDIANA

Officers elected May, 1960

Miss Juanita Jane Rucker, *President*
 Chrysler High School
 New Castle, Indiana
 Mr. Ed Strother, *Vice Pres.*
 Ball State Teachers College
 Muncie, Indiana
 Mr. Owen Stallard, *Sec.-Treas.*
 Department of Speech
 Purdue University
 Lafayette, Indiana

KANSAS

Officers elected April, 1960

Mr. Gerald Ashen, *President*
 Shawnee Mission No. H. S.
 Merriam, Kansas
 Mr. Lynn R. Osborn, *Editor*
Kansas Speech Journal
 University of Kansas
 Lawrence, Kansas

MICHIGAN

Officers elected May, 1960

Mr. Maurice Fall, *President*
 Jackson High School
 Jackson, Michigan
 Mr. Fred Alexander, *1st Vice Pres.*
 Michigan State University
 East Lansing, Michigan
 Helen Manning, *Ses.-Treas.*
 Albion College
 Albion, Michigan
 Mr. Murray Hewgill, *Editor*
MSA Bulletin
 Michigan State University
 East Lansing, Michigan

The Michigan Speech Association will hold its Spring meeting at Ann Arbor, Michigan, May 12, 1961. The meeting will be in conjunction with the *Detroit Free Press* Scholarship Contest for student speakers. Highlights of the MSA program at this Spring meeting will be a demonstration and explanation of air-borne television, a discussion of problems involved in the production of high school operas, a panel discussion of high school forensics by the members of the Forensics Council of the Michigan High School Forensic Association. The luncheon speaker will be Mr. William Sheehan, News Director of station WJRH, Detroit.

MINNESOTA

Officers elected Oct., 1960

Mr. Orville Olson, *President*
 Hibbing High School
 Hibbing, Minnesota
 Miss Marceline Erickson, *Vice Pres.*
 Mankato State Teachers College
 Mankato, Minnesota
 Mr. Frank Curry, *Sec.-Treas.*
 Richfield High School
 Richfield, Minnesota

The Minnesota Association of Teachers of Speech, has established additional committees which will be working toward the further improvement of the speech program in Minnesota schools. These committees are:

1. Committee on the Improvement of Speech Contests. Miss Ruth Westrom, Cloquet High School, is chairman of the committee which will evaluate and study the various types of contests and festivals in an attempt to propose steps by which such contests may be of greater value to the participants. It is hoped that recommendations may be made regarding both the conducting and the judging of speech events, with the possibility of eventually requiring that all judges be certified or approved on the basis of their record and qualifications.

2. Committee on Speech Education and Certification. This committee, headed by Dr. Ralph Nichols of the University of Minnesota, will work toward the continued improvement of the speech education programs throughout Minnesota, particularly as they apply to the training of speech teachers in Minnesota colleges and universities. The committee will continue to work for higher certification requirements for those who will be teaching or coaching speech activities.

3. Committee on Speech Curriculum. Rowe Million, speech director at Red Wing High School, has been selected

as chairman of the committee which will be working toward an improved speech curriculum for Minnesota high school speech courses, with a long-range view toward the possibility of a required course in speech in Minnesota high schools.

At the present time, a Speech Curriculum Committee is in the process of completing a suggested speech curriculum for Minnesota high schools which will include sections on public address, discussion, interpretation, free speech in a democracy, persuasion, listening, public speaking, and leadership. Co-chairmen of the committee are C. A. Caruson of Hopkins High School and Gene Piche of Alexander High School. Dr. Donald Smith is serving as adviser on the project.

A state wide meeting of all Minnesota speech teachers and superintendents is being planned for the last week in September, with the hope that we might better inform the administrators regarding the speech programs in our state and the importance of speech education. Dr. George T. Wilkens, State Superintendent of Public Education in Illinois, has been invited to be a guest participant at the meetings.

MISSOURI

Officers elected Nov., 1960

Dr. Georgia Bowman, *President*
William Jewell College
Liberty, Missouri
Mr. M. G. Lorberg, Jr., *Vice Pres.*
Southeast Missouri State College
Cape Girardeau, Missouri
Mr. Robert Friedman, *Exec. Sec.*
University of Missouri
Columbia, Missouri
Mr. Robert Wilhoit, *Editor*
Speech News
Drury College
Springfield, Missouri

Membership in the Speech Association of Missouri has shown a

gratifying increase over last year.

The Fall meeting was held in Kansas City, with a luncheon and sectional meetings. In the general program, Dave Johnson of the University of Missouri gave a demonstration drama reading.

In the sectional meeting for classroom teachers, a series of viewpoints were presented on "the values of speech activities from the standpoint of the student, the teacher, and the administrator." Participants were Lynn Ballew, University of Missouri, student; Larry Clark, West Plains High School, instructor; and R. F. Heagerty and Mr. Ray Roberts, who spoke for local and state administrative levels.

The speech correction section was chaired by Mrs. Josephine Graham of Carrollton. A paper by Dr. Lin Welch of Central Missouri State College was presented on "The Responsibility for Diagnosis in Public School Speech Correction."

During the S.A.A. Convention in St. Louis, the Missouri Association sponsored a tea which was open to convention goers.

NEBRASKA

Officers elected Oct., 1960

Mr. Philip Kaye, *President*
Nebraska Wesleyan University
Lincoln, Nebraska
Mr. Ronald Kenney, *Vice Pres.*
Senior High School
Fremont, Nebraska
Miss Maxine Trauernicht, *Secretary*
University of Nebraska
Lincoln 8, Nebraska
Mrs. Marylouise Alexander, *Treasurer*
Lincoln High School
Lincoln, Nebraska

NORTH DAKOTA

Mr. Arthur A. Cervinka, *President*
1419 4th Avenue
Fargo, North Dakota

OHIO

Officers elected May, 1960

Mr. Austin J. Freeley, *President*

John Carroll University

Cleveland 18, Ohio

Mr. Tom Ludlum, *Vice Pres.*

Capital University

Columbus 9, Ohio

Mr. James Golden, *Sec.-Treas.*

Muskingum College

New Concord, Ohio

OKLAHOMA

Officers elected Oct., 1960

Doris Niles, *President*

Will Rogers High School

Tulsa, Oklahoma

Dr. Ansel Resler, *President Elect*

University of Oklahoma

Norman, Oklahoma

Iona Freeman, *Exec.-Sec.*

Tulsa Central High School

Tulsa, Oklahoma

Valgene Littlefield, *Recording Secretary*

Northeastern State College

Alva, Oklahoma

The annual Fall meeting of the association was held in Oklahoma City on October 28, 1960. The main address to the convention was given by Dr. Walter Emery of Michigan State University. He spoke on "Trends in Broadcasting and Implications for the Speech Teacher."

Kyle Perrin of Lawton High School was honored at the convention luncheon as the Outstanding Young Teacher of Speech in Oklahoma.

The association passed two amendments to their constitution. They both involved creating new posts on the Executive Council; one the post of Vice-president Representing Junior High School, the other, Public Relations Director.

The Executive Council is planning to combine the Speech Educators Conference and the state meeting. They will, in this way, hold a two-day conference at the time

of the state convention where they will have an opportunity to establish a unified group.

The Executive Council held a breakfast meeting on December 29 at the Sheraton-Jefferson Hotel in St. Louis during the SAA convention. Seven members were present.

The new three-year Committee on Ethics and Standards is composed of Leslie Kreps, Oklahoma State University, Stillwater; Pearl Faulk, Education Service Center, Tulsa; and Aleece Locke, Harding High School, Oklahoma City.

SOUTH DAKOTA

Officers elected Nov., 1960

Mr. Kenneth Erickson, *President*

Northern State Teachers College

Aberdeen, South Dakota

Mr. Lowell Johnson, *Vice Pres.*

Central High School

Aberdeen, South Dakota

Mr. Allen Swanson, *Sec.-Treas.*

Milbank High School

Milbank, South Dakota

Mr. Harold Jordon, *Editor*

So. Dak. Speech Bulletin

State University

Vermillion, South Dakota

At the Sioux Falls meeting of the Speech Teachers it was the consensus of the teachers that the pre-school workshop was a successful worthwhile project. It is to be made an annual affair, but to be held on a weekend in September so that more teachers will be able to attend.

On January 28th the Executive Boards of Teachers of English and the Speech Teachers met to make plans to write the new Language Arts Course of Study for the state. The State Department of Education has granted permission to hold a summer workshop at the University of South Dakota during which time the course of study will be written. Teachers chosen to write

the course of study will receive financial compensation.

----- WISCONSIN

Officers elected Nov., 1960

Mr. Hoyt Rawlings, *President*
West Allis Central High School
West Allis, Wisconsin
Mr. John Davies, *Vice Pres.*
Mary Bradford High School
Kenosha, Wisconsin
Mrs. Ethyl Rich, *Sec.-Treas.*
Baraboo High School
Baraboo, Wisconsin

The 1960-61 "Directory of Wisconsin Teachers of Speech" has been published. It lists eighty nine members in good standing. The directory includes pertinent information in regard to teacher certification in the State of Wisconsin, and finally, the constitution of the organization.

At the Fall meeting of the Association, Professor Gladys Borchers, University of Wisconsin, reported on the progress of the committee studying the improvement of extra-curricular speech. A letter, prepared by the committee, will be sent to teacher training institutions from the State Department of Public Instruction. The letter requests counselors in these schools to be prepared to advise prospective or in-service teachers on appropriate course work for directing extra-curricular activities.

For those directing extra-curricular activities in speech, the WSA recommends the equivalent of a minimum of a 15 credit minor and appropriate competencies as follows: (1) a sound philosophy of Speech Education with at least one course in methods or a seminar in Speech Education; (2) ability to talk effectively and read meaningfully; (3) an acquaintance with the aims, purposes, and program of extra-curricular speech activities in Wisconsin High Schools; (4) a

course in Speech Fundamentals; and (5) specialized courses in the areas in which the teacher is assigned to instruct or direct.

The constitution of the association was amended to provide for the Vice-president to succeed the President. This will be effective in 1961.

----- POST SCRIPT

Your editor has received a number of journals and newsletters published by the state organizations. The most recently received was the *Kansas Speech Journal* edited by Wil Linkugel. It is a most ambitious and worthy effort. I wish all of you could see it.

An article by Doris Niles appeared in the *Oklahoma Teacher*, September, 1960. The article explains to school administrators the contribution of speech education in the state of Oklahoma. It seems to me we need more of this kind of publication.

Ohio University, Athens, Ohio, recently instituted a program for the collection of materials for the study of contemporary public address. Professors John Highlander and Lloyd Watkins are in charge. The collection will be available to non-Ohio U. personnel when they are not in use locally. For further information concerning the records, write either Prof. Highlander or Watkins. They would also appreciate receiving texts of any of the campaign speeches, or of any important speeches made in any part of the world. Your text will be copied and promptly returned.

Norma D. Bunton has been appointed Head of the Department of Speech, Kansas State University. She succeeds Forest Whan who has accepted the post of Director

of Summer School at the same University.

The University of Michigan has completed a television series entitled "Speak Up." Problems that develop in handling meetings, committees, planning programs, and techniques of speaking, thinking, and listening are discussed. Professor N. Edd Miller is host of the fifteen one-half hour programs.

Assisting Prof. Miller are faculty members from other educational institutions as well as people from the business world: Ferrell Heady, Murray Hewgill, Hugo Hellman, Carroll Arnold, Rupert Cortright, Alvin Zander, William Sattler, Wilbur Moore, Keith Brooks, James McBurney, J. Jeffery Auer, James McConnell, Clyde Dow, William S. Howell and Harold Harding.

Kansas State University has established a working arrangement with the Kansas Neurological Institute at Topeka. This arrangement will enable advanced therapy students to earn three semester hours of clinical practice with children at the Institute.

The thirteenth season of Bowlring Green State University's summer theatre, The Huron Playhouse, will open this summer. The playhouse is designed to give courses as well as practical experience in all phases of theatre.

Dr. Albert Becker, Western Michigan University, has recently finished his term as President of the Western Michigan University Faculty Senate.

Dr. John Pruis of the same University served as Assistant Dean of the College of Liberal Arts during the interim when Dean Gerald Osborne served as Acting Pres-

ident.

The Departments of Speech and Educational Psychology at the University of Nebraska will offer a special course in language training for the deaf during the Summer Session of 1961.

Beginning February 1, Bill Work of Eastern Michigan will head both production and technical direction of the experimental closed-circuit TV project. He has been heading the technical aspects only.

A new speech and hearing program is being developed at the Nebraska Psychiatric Institute in Omaha. This year, Dr. John Wiley is teaching part-time in the Institute, as well as serving as Director of the Speech and Hearing Laboratories in Lincoln.

A Fine Arts Festival was held on the campus of St. Cloud State College (Minn.) from February 16 to March 10, 1961. Featured lecturers during the festival were Agnes De Mille and Basil Rathbone.

Dr. T. D. Hanley, Prof. of Speech Pathology and Voice Science at Purdue, is spending the second semester of the 1960-61 academic year at Santa Barbara, California.

During the winter, Purdue University's Speech and Hearing Clinic had three visiting lecturers on the Purdue campus. Dr. Frederic Darley spoke on "Cerebral Palsy: Diagnosis, Therapy, and Research,"—Dr. Paul Moore spoke on "Laryngeal Research and High Speed Motion Picture Photography,"—and Dr. Betty Jane McWilliams spoke on "Cleft Palate Research."

Mr. Harold Aleshire is now list-

ed as Assistant Prof. of Speech and English at Minot State Teachers, North Dakota.

At the University of Iowa, Mr. Howard Stein of the University of New Hampshire has been appointed as visiting lecturer for the current academic year. He is teaching the playwriting sequence.

Wisconsin State College, Stevens Point, will sponsor a Drama and Theatre Tour with Mr. William Dawson as tour leader. The tour is from June 19 to July 21 and

they will visit Stratford, Ontario, hit the "Straw Hat" Circuit, attend the Stratford Shakespearean Festival in Connecticut, see the Jacob's Pillow Dance Festival, and will spend five full days in New York seeing plays. Anyone interested write Pauline Isaacson, Chairman, Department of Speech, Wisconsin State College, Stevens Point.

Be sure to attend the Central States Speech Convention, April 14 and 15, 1961, Chicago.

LETTERS TO THE EDITOR

SPEECH AND COMMUNICATION: A REJOINDER

To the Editor:

I find myself in the interesting position of agreeing with all of the points made in the *CSSJ* editorial on "Speech and Communication" in the Autumn, 1960 issue,¹ *except the conclusion*. It is obviously true that an increasing number of individuals and departments in the modern university are making contributions to the study of communication. However, I doubt whether the establishment of an administrative unit (within the Liberal Arts College) which brings together "those individuals and departments which focus on the study of . . . communicative behavior" would provide the "depth and breadth" which this editorial claims. There are a number of reasons for this doubt, some based upon observation of *those institutions which have formed such units* some based upon an analysis of the *locus of the research* from which the contributions to communication knowledge have come, and some based upon a conviction about the way in which speech scholars can make their greatest contribution to knowledge.

If we look at the colleges, institutes, centers, or divisions of communication which have been set up as administrative units, what disciplines do we find joined within them? Ely² recently studied the units of communication which give evidence of "coherent arrangement of courses and/or administrative patterns which shed light on communication as an interdisciplinary field of study." He found such administrative units in twenty Colleges and Universities. These were the disciplines which he found in these units:

<i>Discipline</i>	<i>Number of units in which it was found</i>
Radio-Television	17
Journalism	16
Audio-visual - Cinema	9
Public Relations	7
Advertising	6
Speech	6
Drama	5
Photography	3

Are these the disciplines from which have come the important contributions about which the editor writes? I think not. They have come rather from psychology, sociology, political science, mathematics, history, English, art, and others. It would make little sense to join these latter departments in a "Communication" unit for there would then be little else left in the Liberal Arts college. Admittedly, the editor of *CSSJ* has not suggested that these entire departments be joined with speech but, rather, only those parts "which focus on the study of individual and collective communicative behavior." Even if the Shannons, Lazarsfelds and Baleses should agree to forsake their colleagues in the discipline to which each gives more allegiance than he does to speech or communication and from whom each probably feels he gains more intellectual stimulation in the area of his interest, are these really the persons we want? Are the persons in these various areas who we may feel are doing research on "communicative behavior" the ones who are, ultimately, making the most important contributions to our understanding of communication? I contend that they are not. The ones making the most important contributions are those working on such problems as learning theory, role theory, neurology, electronic computer simulation of behavior, and aesthetics. The researchers in these areas not only probably *could* not be collected into a communications unit, they probably *should* not be for it would almost certainly narrow and stifle their research. It could even be argued that social scientists in fields other than speech who are dealing more directly with communication make their greatest contribution when they concentrate primarily upon non-communication processes. For example, Lazarsfeld, Berelson, McPhee and Gaudet probably increased our understanding of communication more by concentrating upon how voters make up their minds in

elections, rather than concentrating (as they initially intended doing) upon the effects of communication. Lasswell and Lerner are now probably making greater contributions to our understanding of communication by their concentration upon power and policy-making rather than upon communication. Other former communication researchers who have found more fruitful results in concentrating upon processes in which communication is but one of many variables are Cantrill who is now working on cognitive processes, Merton on socialization processes, and Adorno who is concentrating to some extent upon psychoanalytical mechanisms in popular culture. Before one can posit a convincing argument that these researchers should have an *organized* relationship to communication researchers in speech, he must show clearly that this relationship will benefit the output of the non-speech, as well as the speech researcher. This has not been done in the *CSSJ* editorial; I contend that it **cannot** be done.

I am not convinced that such an organized relationship will even benefit the researcher in speech. I am not saying we do not have much to learn from scholars in these other areas. We obviously do. I am saying that researchers in the field of speech can probably make a greater contribution if we continue to learn all that we can from these scholars (in their native habitat), do more and increasingly sophisticated research ourselves, and begin to develop original theories which reflect our knowledge of all of these areas in addition to our intellectual immersion in the total problem of communication. We should encourage our students to venture more, rather than less, into other disciplines so that they, too, can gain new insights. We should continue the development of inter-departmental research efforts such as those seen at Ohio State University, the University of Washington, and the University of Iowa. These efforts are helping to lower the walls between all departments within those universities, rather than erecting new walls which simply encompass slightly more space.

FOOTNOTES

1. Keith Brooks, "Speech and Communication," *CSSJ*, XII (1960), 1.
2. Donald P. Elv, "The Communications School: Neophyte in Higher Education," *AF Communication Review*, VIII (Supplement 2, 1960), 20-27.

SAMUEL L. BECKER

Director, Division of Radio-Television-Film
The State University of Iowa

A Rejoinder to the Rejoinder

To the Editor:

Those who read the *CSSJ* "Speech and Communication" editorial and Samuel Becker's "A Rejoinder" may find themselves, as Sam does, with mixed feelings. This state of partial agreement may well apply to the rejoinder as well as the editorial.

The editorial cites a need for Speech Departments to deal with "the fact that an increasing number of individuals and departments in a modern university are continuously making contributions to the study of communication", and essentially recommends reorganization as the preferred solution. Becker, and perhaps most of us, accept the fact; he rejects reorganization as a solution. He apparently recommends providing individuals, within traditional departmental structures, with an intensified program that will have them "venture more into other disciplines so that they can gain new insights."

It is a common observation that suggestions for dealing with a new situation seem to fall into a few basic categories. Some say, "Let's reorganize;" others, "Let's pass a law or rule requiring the behavior desired;" and still others, "Let's educate individuals to properly handle the situation." The Editor favors the first, Becker the last.

In this particular instance, Becker points to organizational solutions already in operation and seems disappointed. The departments involved in the reorganizations are not the important contributors to communication theory. With this I agree. And Becker grants that these organizational solutions, even if they are not likely to produce the desired result, do not in themselves rule out an organizational solution.

To make a case for an organizational solution, several conditions seem desirable. First, those individuals and departments who are contributors seem the logical elements in a reorganized unit. Becker objects that this would leave "little else in the Liberal Arts College." If we mean to invite an individual or department who is concerned with communication as a sufficient goal in itself, then a great deal is left in the Liberal Arts College. It is difficult to see departments of history, economics, mathematics, etc. concerned with the study of communicative behavior as a sufficient goal.

Second, a reorganization, as Becker suggests, should benefit the output of the individuals or departments that compose it. I do not agree with Becker that a Shannon, Lazarsfeld, Bates, or a Wendell Johnson get their greatest stimulation from others who use the same professional tag of sociologist psychologist, etc. It is not the common professional tag that insures stimulation but mutual intellectual interests. We accept the fact that people with different tags have mutual intellectual interests. And a reorganization can increase the likelihood of greater association of such individuals.

If these conditions, requisite to an organizational solution, are met the solution need not be perceived as "new walls" to hinder association. The solution, as Becker and all would wish could lower those walls which presently exist. This goal is one to which reorganization could contribute.

WALLACE C. FOTHERINGHAM
Associate Professor
The Ohio State University

Credo: Restraint, Realism, Labor

To the Editor:

My respects to Professor Buehler for his sincerity, enthusiasm, and forcefulness. My gratitude for the many words of wisdom included in his "Credo." Nonetheless, I would urge some reconsideration. Overstatement risks discrediting what it would praise. Oversimplification risks distorting what it would clarify. Overenthusiasm risks the avoidance of necessary difficulties.

First, I would urge restraint. There are functions I would give up less readily than the function of speech. A human being can lose his power of speech without loss of identity as a human being or as an individual. Among people known to me are some who do not bear out the existence of any one-to-one relationship between articulateness and understanding, adjustment, or worth. The communicative interchanges that have enabled me to experience some of my closest and most rewarding contacts with others have not always been marked by the presence of speech. I have sensed occasions when people came together in a common belief only because the unifying force of their action was sufficiently robust to withstand the disintegrating influence of their attempts to articulate what they had in common. I have seen men create conflicts and magnify problems by being completely articulate. To this day, I believe my father's advice to me in my youth that there is value in silence, was more than merely his opinion of my ineptitude. But because I do not wave the banner quite so high or so vigorously, I would not imply that there is no banner nor that it does not deserve being waved.

In addition to restraint, I would urge realism. The champion of the truth must be armed not only with the facts of his case, but with the facts of life. While there is no substitute for content in the speaking process, there are substitutes for content in the reaction process. While speech skills no more make a speech than clothes make the man, incorrect attire can keep one from taking part in certain functions. Delivery, like dress, is not always optional. And to those we teach to think, speak and act for themselves, we owe the additional obligation of instruction concerning the fact that they will often pit their talents against many who do not think, speak and act for themselves, against many whose response will be preconditioned by factors completely extraneous to the speech. A failure to recognize these truths may trip up both the practitioner and the critic of speech. But because I do not blind myself to any of the elements that help shape the speaking situation, I would not imply that there is any less need for developing people of integrity — including those people to whom we teach speech.

Finally, I would urge labor. I cannot help but be wary of emphases on the teacher's personality rather than his knowledge, on the creation of such a group spirit that the class almost teaches itself, on the search for academic strength in student speeches rather than in the study of theory. Stimulation is vital. But too exclusive a focus on stimulation may cause us to overlook the equally vital function of hard work. Such an oversight is as disastrous as a focus on hard work which results in a loss of stimulation. Students, like most people, will dig better for gold than for the fun of digging. If the gold the student is seeking has to be dug for, we had best teach him how to dig. But because I can call for digging, I would not imply that no effort should be spent on inspiring the diggers or on considering samples of the gold we seek.

MARTIN COBIN
Associate Professor
University of Illinois

Shavian? No

To the Editor:

I have just read and re-read Billy Skillman's article on "Shavian Applications of Phonetics."

I thought his references to spiders and flies were particularly apt, or am I missing the point?

What knowledge, I wonder, did Shaw have of the science of phonetics? Did writing about a character named Drinkwater *piso facto*, make him an authority? Or Henry Higgins? He was, according to Skillman, in a sense, a speech therapist. Does this mean that anyone who looks with speech is a therapist? I would say that Higgins was a speech therapist in a non-sense. (The rain in Spain abstaining.)

Skillman seems to deny the principle of usage as a criterion of language. I wonder what he would suggest as a substitute. He mentions the inclusion of phonetic symbols in dictionaries and assumes that, automatically, a large segment of the population will be informed in the usage of phonetic symbols.

The last question, "Is it Shavian?" seemed to be asked with starry-eyed wonderment. This writer, who has nothing against the schwa, hopes it is not.

MAX NELSON

Associate Professor

Michigan State University

Shavian? Unanswerable

To the Editor:

It may be supposed that this question will forever remain unanswered. It may even be supposed that Shaw himself would have refused to answer it.

There are also two other questions which precede this one: questions with which, according to Skillman, Shaw did not much concern himself: "Is it practical?" and "Is it possible?" The late Col. McCormick, publisher of the Chicago Tribune, tried to answer both questions. You may remember that he advocated, and practiced in the Tribune, a limited spelling of such words as nite, fone, fite, and some others. Few newspapers followed his lead, very few authors picked up the cue, and the vast majority of educators frowned disapprovingly on such daring innovations.

But spellings have changed. One needs only to look at the originals of the Elizabethan writers, or even much later at the originals of some of our early American writers to see that spellings have changed. Or, let's compare the way some of our words are spelled by English writers and by American writers: colour-color, programme-program, favour-favor. Or notice our own differences: technique-technic, catalogue-catalog, gauge-gage. As a matter of fact, ask any grade school child about spelling and he will gladly tell you that, in his way of thinking, the dictionary spelling must be wrong; or ask a high school youngster; or even many of our college students.

It does seem horrendous that the same combination of letters should give us so many different pronunciations simply because they follow different consonants: *bough* (ba), *cough* (kt), *rough* (rt) *through* (ru). And what about the same pronunciation with different letter combinations? As: to, two, too, blue, blew, truth; or: said, wed, lead; or: wavy, whey, steak, laid, made; or: neither, seize, meet, be, key, quav. Spelling reform along phonetic principles? What could be more practical?

As for "Is it possible?" what *is* "possible?"

CHARLES PEDREY

Associate Professor

Michigan State University

Hulsopple's Significant Contribution

To the Editor:

The primary satisfactions experienced by theatre audiences stem from the imaginative illuminations of dramatic text. William Hulsopple's consideration of Barabas and Shylock (CSSJ, Autumn Issue) suggest an approach to the realization of such values.

This article traces the position of the Jew in English society from the Norman Conquest to the end of the 16th century. A series of critique studies are presented for the purpose of identifying Marlowe's Barabas as a Machiavel and Shakespeare's Shylock as a character possessing more universal dimensions. It does not appear to this writer that the methodology employed, associating circumstantial evidence with scholarly supposition, establishes the intentions *per se* of either playwright.

Mr. Hulsopple's very real achievement appears to lie elsewhere. His marshalling of interpretative comment against four hundred years of documented event creates a stimulating social climate. For director, actor or designer, this climate stands

ready to serve as a powerful creative stimulus.

It is here that the author performs a significant service, indicating the means by which theatrical research may enhance dramatic production. Utilization of the author's procedure offers a rich opportunity to two groups, the stage directors and the students of theatre. For the director in the secondary school, especially, it provides a dynamic method of motivating the young actor of limited maturity and background; further, it suggests a means of securing the meaningful participation of the entire school by revealing its roots in the arts, literature, and the social sciences. For the advanced student of theatre it clearly demonstrates the worth and infinite possibilities for significant graduate research.

SHERWIN ABRAMS
Associate Theatre Director
Southern Illinois University

An Appeal To Dr. Fosdick

To the Editor:

This letter is in response to Dr. Crocker's article in which he compares selected aspects of the preaching of Beecher and Fosdick. The article provides interesting reading both for the student of American public address and for the practitioner of the art of preaching. It also illustrates again the wealth of anecdotal and illustrative material in the field of public address which Crocker has collected.

One suggestion in this article, in my opinion, needs reinforcement. Crocker notes that Beecher "took time out to deliver his *Yale Lectures on Preaching*" and then comments, "How wonderful it would be if Fosdick could be persuaded to write a book on preaching." If the dictum is true that Fosdick is the greatest preacher of the twentieth century it certainly would be a boon to us if he would write such a book. Barring that, perhaps he could be persuaded to write some articles for our journals.

Thanks to Crocker for making the suggestion. Can others of us in the field of speech add our requests to his?

MURRAY A. HEWGILL
Assistant Professor, Department of Speech
Michigan State University

Everyman, Anyman, The Man

To the Editor:

Mr. Carson's recent article "A Modern Everyman" prompts me to voice the thoughts below. We recently produced both of these plays and the comparisons stated and implied by the author are intriguing to me. Perhaps some feel that Willy Loman is well enough known to all of us that any additional comment in regard to "who he was" (even though "he never knew who he was," really, according to Biff) is likely to seem redundant and old hat. But there is enough of Willy Loman in all of us that we can't quite ignore a new voice or refuse a listening ear to someone who has Willy and his problems on his mind. The universality captured by Arthur Miller in the lives of the people involved in "Death of a Salesman" insures this. Perhaps, it is not surprising then to hear Mr. Carson discuss some of the similarities between the allegorical *Everyman* and his modern counterpart *Anyman*. He suggests Willy Loman is like *Everyman* and says the tragedy "focuses on Willy Loman, a man no more identifiable than an allegorical character."

An allegory is commonly thought of as concerned primarily with the "united presentation of meanings metaphorically . . . in which typically a series of actions are symbolic of other actions . . . while the characters are often types of personifications." *

Willy has within him the universal traits, the questions and confusions, the urges and goals, we recognize to some degree within *Everyman* and within ourselves. They are concrete, tangible presentations which in themselves show us who watch Willy on the stage, why he is as he is. But he is no type, not two-dimensional personification. In the telling of his story, he may appeal to Beauty, Strength, Fellowship, feel the loss of Kindred but our interest leads to personal involvement and identification. We are not satisfied with only the symbol, the idea. For us the potential for personal involvement in Willy's story is proof that Willy is more than an allegorical character (and not only as Carson states in closing a "victim"). He is *Everyman*, *Anyman*, but above all he is *The Man*, Willy Loman an individual, unique. That is why he lives and breathes when we read the

play or watch him on a stage and why we care about him and all the others like him. We care enough to want never to make the mistakes he made, never to be like him. The similarities to *Everyman* pointed out by Mr. Carson are interesting and reminded us that the effectiveness of allegory as theatre depends upon the degree to which the viewer is moved by his awareness of the symbolism of the allegory to respond with his heart and apply in his own life the lessons taught. Otherwise allegory remains an antique piece and we are hardly justified in claiming (as is invariably the case when it is produced) that *Everyman* is as meaningful today as long ago.

It is good for us to have Willy appear again to jar our complacency and plague our peace of mind. And it not too surprising to recognize at his elbow the shadow of the shade of *Everyman*. If we could read the thoughts of *Everyman* as he stalks the way with Willy in his search for answers to "why," we might find that he looks at this suggested contemporary counterpart of his with envy realizing that if he were the flesh and blood *Anyman* of Willy Loman's story, he could reach the minds and hearts of those who infrequently watch him on the stage far more easily than he does from the faintly musty prison of his allegory.

* Webster's Unabridged Dictionary

ZACK L. YORK
Professor of Speech
Western Michigan University

Proposed Constitutional Amendments

Editor's Note: The following proposed amendments to the constitution of the Central States Speech Association were initiated by the Executive Committee of the Association at its December meeting during the convention of the Speech Association of America. These amendments will be discussed and acted on during the general business meeting of the Central States Speech Association convention.

Change Article IV, Section 1, to read:

The officers of the Association shall be a President, a President-Elect, a Vice-President, an Executive Secretary, and an Editor. The officers shall be elected in a manner hereinafter provided. The Vice-President shall serve for one year in that capacity, then succeed to the office of President-Elect for one year, then become President for one year. The Executive Secretary and the Editor shall serve for three years.

Change Article IV, Section 2, to read:

It shall be the duty of the President to preside at the meetings of the Association, to appoint committees with the approval of the Executive Committee, to serve as the official representative of the Association, and to promote the best interests of the Association.

Change Article IV, Section 3, to read:

The President-Elect shall plan

the annual conference program and shall perform such other duties as shall be assigned to him by the President.

Change Article IV, Section 4, to read:

The Vice-President shall serve as Chairman of the Advisory Committee, shall serve in the place of the President whenever the President shall so designate, and shall perform such other duties as the President may assign.

Insert Article IV, Section 6, to read:

The Editor shall have the responsibility of preparing such issues of the *Central States Speech Journal* as are approved by the Executive Committee.

Change Article IV, Section 6 to Article IV, Section 7, and change it to read:

The President, the President-Elect, the Vice-President, the Immediate Past-President, the Executive Secretary, and the Editor shall constitute the Executive Committee of the Association. This Executive Committee shall carry out the work of the Association, shall exercise the authority allocated to it in the Articles of the Constitution, and at the time of the annual conference shall prepare and submit to the Nominating Committee of the Speech Association of America a list of candidates from the Central States area for the Legislative Assembly of the Speech Association of America.

Change Article IV, Section 7, to Article IV, Section 8, and change it to read:

The officers shall take office July first. Should an emergency arise which forces a temporary suspension of the activities of the Association, the officers shall continue until their successors are elected.

Change Article VIII, Section 1, substitute \$3.50 for \$3.00 and \$6.50 for \$5.00.

Change Article VIII, Section 3, to read:

The Executive Secretary of the Central States Speech Associa-

tion is empowered to negotiate for combination memberships with state associations in the Central States area, with other regional associations, and with the Speech Association of America, submitting his recommendations to the Executive Committee for approval.

Change Article IX by deleting Section 2 and changing the numbering of Sections 3, 4, and 5 to Sections 2, 3, and 4.

*Report of Central States Speech
Association Nominating Commit-
tee*

The Nominating Committee designated below has selected the following persons for consideration as officers of the Central States Speech Association. Additional nominations may be made from the floor during the business meeting of the Annual Conference. (See CSSA Constitution, Article VI, as printed in the 1960 Directory, Volume XI, Number 4, Summer 1960).

For President-Elect: G. Bradford Barber, Illinois State Normal University, Speech Education

For Vice-President: Raymond G. Smith, Indiana University, Public Speaking

Nominating Committee:

Roger Nebergall

Grace Walsh

Dorothy Weirich

Paul Boase (Chairman)

CENTRAL STATES SPEECH ASSOCIATION BALANCE SHEET

May 31, 1960

ASSETS

Cash in Bank:		
Checking Account	\$1,694.62	
Savings Account	1,000.00	\$2,694.62
Accounts Receivable		764.00
Total Assets		\$3,458.62

NET WORTH

Net Worth, May 31, 1959	\$3,645.28
Net Loss for Year	- 186.66
Total Net Worth, May 31, 1960	\$3,458.62

STATEMENT OF INCOME AND EXPENSE

for the Year Ended May 31, 1960

INCOME

Membership Dues and Subscriptions	\$2,082.50
Advertising in Journal	995.00
Convention Fees and Exhibits	926.50
Sales of Back Issues	3.50
Miscellaneous	15.00
Total Income	\$4,022.50

EXPENSES

Membership Promotion	\$ 20.00
Publication of Journal	2,987.79
Convention	726.13
Office Expense	356.52
Other Expense	118.72

Total Expenses	\$4,209.16
Net Loss for Year	\$ 186.66

J. F. Krueger
Audit Accountant

Bradley University

Peoria, Illinois

Department of SPEECH

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PUBLIC ADDRESS
RADIO AND TELEVISION
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All interested professionally in
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To Attend

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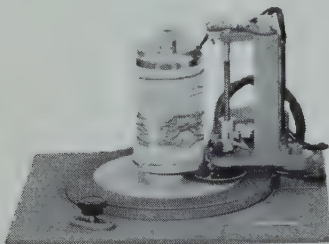
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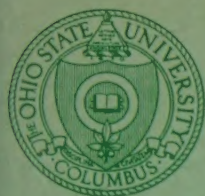
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